IHS

Sulle City
Sept 21th
1883

THE

PATH TO PARADISE;

OR, THE

WAY OF SALVATION.

WITH THE APPROBATION OF THE

MOST REV. JOHN HUGHES, D.D.

ARCHBISHOP OF NEW YORK

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THE MANNER OF LAY PERSONS BAPTIZING AN INFANT, IN CASE OF DANGER OF DEATH.

Take common water, pour it on the head or face of the child; and, while you are pouring it, say the following words:

"I baptize thee in the name of the Father, and of the Son, and of the Holy Ghost. Amen."

NOTE. *Any person, whether man, woman, or child, may baptize an infant, in case of danger of death.*

Entered according to Act of Congress, 1847.

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Year of our Lord.	Ash Wednesday.	Easter Sunday.	Ascension Thursday.	First Sunday in Advent.
1846	25 Feb.	12 Apr.	21 May	29 Nov.
1847	17 Feb.	4 Apr.	13 May	28 Nov.
1848	8 Mar.	23 Apr.	1 Jun	3 Dec.
1849	21 Feb.	8 Apr.	17 May	2 Dec.
1850	13 Feb.	31 Mar.	9 May	1 Dec.
1851	5 Mar	20 Apr.	29 May	30 Nov.
1852	25 Feb.	11 Apr	20 May	28 Nov.
1853	9 Feb.	27 Mar.	5 May	27 Nov.
1854	1 Mar.	16 Apr.	25 May	3 Dec.
1855	21 Feb.	8 Apr.	17 May	2 Dec.
1856	6 Feb.	23 Mar.	1 May	30 Nov.
1857	25 Feb	12 Apr.	21 May	29 Nov.
1858	17 Feb.	4 Apr.	13 May	28 Nov.
1859	9 Mar	24 Apr.	2 Jun.	27 Nov.
1860	22 Feb.	8 Apr.	17 May	2 Dec.
1861	13 Feb.	31 Mar.	9 May	1 Dec.
1862	5 Mar.	20 Apr.	29 May	30 Nov.
1863	18 Feb.	5 Apr.	14 May	29 Nov.
1864	10 Feb.	27 Mar.	5 May	27 Nov.
1865	1 Mar	16 Apr.	25 May	3 Dec.
1866	14 Feb	1 Apr.	10 May	2 Dec.
1867	6 Mar.	21 Apr.	30 May	1 Dec.
1868	26 Feb.	12 Apr.	21 May	29 Nov.
1869	10 Feb.	28 Mar.	6 May	28 Nov.
1870	2 Mar.	17 Apr.	26 May	27 Nov.
1871	22 Feb.	9 Apr.	18 May	3 Dec.
1872	13 Feb	31 Mar.	9 May	1 Dec.
1873	26 Feb.	13 Apr.	22 May	30 Nov.
1874	18 Feb.	5 Apr.	14 May	29 Nov.

Feasts, Fasts, &c.

HOLY DAYS,

On which there is a strict obligation to hear Mass, and to refrain from all servile works.

All Sundays in the year.

Feast of the Circumcision of our Lord, 1st Jan.

The Epiphany, 6th Jan.

The Annunciation, 25th of March.

Ascension of our Lord.

Corpus Christi.

Assumption of B. V. M., 15th August.

Feast of All Saints, 1st of November.

Nativity of our Lord Jesus Christ, 25th Dec.

FASTING DAYS.

All the days in Lent, except Sundays.

The Eve of Whitsuntide.

The Quarter-Tenses, or Ember days, being the Wednesdays, Fridays, Saturdays, next after the first Sunday of Lent, after Whit Sunday, after September 14th, and after December 13th.

The Eves of the Assumption of the B. V. Mary, of All Saints, and of Christmas day.

The Fridays in Advent.

DAYS OF ABSTINENCE FROM FLESH MEAT.

All the Sundays in Lent, except when the use of meat

is allowed by the archbishop or bishop of the diocese.

All the Fridays throughout the year.

When Christmas falls on Friday, the precept of abstinence is not binding on that day.

The abstinence on Saturday is dispensed with, for the faithful throughout the U. States, for the space of 20 years, (from 1840,) except when a fast falls on Saturday.

THE TEN COMMANDMENTS.

1. I AM the Lord thy God, who brought thee out of the land of Egypt, out of the house of bondage. Thou shalt not have strange gods before me.

Thou shalt not make to thyself a graven thing, nor the likeness of any thing that is in heaven above, or in the earth beneath, nor of those things that are in the waters under the earth. Thou shalt not adore them, nor serve them.

2. Thou shalt not take the name of the Lord thy God in vain.

3. Remember that thou keep holy the Sabbath day.

4. Honor thy father and thy mother.

5. Thou shalt not kill.

6. Thou shalt not commit adultery.

7. Thou shalt not steal.

8. Thou shalt not bear false witness against thy neighbor.

9. Thou shalt not covet thy neighbor's wife.

10. Thou shalt not covet thy neighbor's goods.

COMMANDMENTS OF THE CHURCH.

1. The Catholic Church commands her children, on Sundays and holidays of obligation, to be present at the holy sacrifice of mass, to rest from servile work on those days, and to keep them holy.

2. She commands them to abstain from flesh on all days of fasting and abstinence; and on fast days to eat but one meal.

3. She commands them to confess their sins to their pastor at least once a year.

4. She commands them to receive the blessed sacrament at least once a year, and that at Easter, or during the paschal time, which begins on the first Sunday of Lent, and ends on Trinity Sunday inclusively.

5. To contribute to the support of our pastors.

6. Not to marry within the fourth degree of kindred, nor privately without witnesses; nor to *solemnize* marriage at certain prohibited times.

AN EXPLANATION OF THE ORNAMENTS AND CEREMONIES THAT ARE USED IN THE HOLY SACRIFICE OF THE MASS.

All the visible rites employed in and about the sacrifice of the mass tend to instruction, and

to the commemoration of the death and passion of our Lord Jesus Christ, in compliance with his own command, "Do this in remembrance of me," 1 Cor. xi. 24; that is, do this in memory of my passion. This is plainly to be observed in the altar and its ornaments, as likewise in the garments with which the priest is invested, viz.:

The Altar signifies Mount Calvary, whereon Jesus Christ (the only Son of God, and second person of the most blessed Trinity, our Redeemer) was crucified upon a reproachful cross: which very word altar hath relation to sacrifice, which must necessarily be offered to God in that church where his true faith is professed; and

therefore this name of altar is mentioned by St. Paul, Heb. xiii. 10; "We have an altar whereof they have no right to eat who serve the tabernacle:" and 1 Cor. ix. 3, as it is likewise in St. Matt. v. 24. All which is sufficient warrant for us to use the name of altar, which also represents the table whereon our Saviour did celebrate his last supper with his disciples the night before he suffered.

The Corporal and Linen Cloths that cover the altar do signify the linen cloth that wrapped the sacred body of Christ when he was laid in the sepulchre.

The Candles lighted on the altar signify the light of faith

revealed to the Jews and gentiles; and they advertise us of the great splendor both of faith and of good life and works, required in the celebration of so high and dreadful a mystery.

The Crucifix betokens our blessed Redeemer's victory over death, and is placed in the midst of the altar to represent to our mind the death and passion of Jesus Christ, which is there chiefly to be considered and piously meditated on in that holy sacrifice.

The Chalice betokens the holy sepulchre of our Lord.

The Paten, the great stone which was rolled against the door of the same sepulchre.

THE GARMENTS WHEREWITH THE PRIEST IS VESTED DURING THE TIME OF MASS.

The Amice, a linen cloth which the priest pulls over his head, and fastens on his neck, signifies the rag of linen wherewith the Jews blindfolded Christ our Saviour in mockery, when they smote and buffeted him, saying, "Prophesy unto us, O Christ, who is he that struck thee?" Matt. xxvi. 68.

The Alb (that is, a white linen garment) does represent the garment which Herod put on Christ after he had despised and mocked him. Luke xxiii.

The Maniple that the priest weareth on his left arm, and the Stole that hangeth about his neck, and the Girdle, do

figure the cords and fetters with which the officers of the Jews bound Christ, and led him from one place to another. John xviii.

The Chasuble (that is, the upper garment) doth express the purple garment the soldiers put on Jesus Christ, Matt. xv., and the heavy cross also that Christ carried on his blessed shoulders to Mount Calvary.

The priest's Tonsure (that is to say, the crown of his head shaved in the fashion of a round circle) doth represent the crown of thorns which the soldiers plaited and put about the sacred head of our Saviour. Mark xv.

AN EXPLANATION OF THE COLORS USED BY THE CHURCH AT DIVINE SERVICE.

White is used on the feasts of our Lord, of the Blessed Virgin, and of all such saints as are not martyrs.

Red is used at Whitsuntide, on the invention and exaltation of the Cross, and on the feasts of the apostles and martyrs.

Purple or *Violet*, the penitential color, is used on all the Sundays and Ferias of Advent, in the penitential time from Septuagesima till Easter; and on Vigils, Ember, and Rogation days, when the Office is of them.

The *Green* is used on all Sundays and Ferias from Trinity Sunday to Advent, exclusively, and from the Octave of

the Epiphany to Septuagesima, exclusively, whenever the office is of the Sunday; but in the paschal time *White* is used.

The *Black* is used on Good Friday, and in Masses for the dead, which may be said on any day which is not a Sunday or a double, except from Palm Sunday to Low Sunday, and during the Octaves of the Epiphany, Pentecost, and Corpus Christi.

ON THE SIGN OF THE CROSS.

This sign is prescribed in our *Rituals* to be frequently used, particularly in the administration of baptism, and in the sacrifice of the altar, to signify that all grace is derived from

the passion of Christ. The cross, besides, is marked on all parts of the dress of our ministers, and on the vessels appropriated to the service, to denote their destination. On the altar is raised a cross, with the figure of Christ on it, to bring to our minds that it was he who died for the sins of the world, and that *there is no other name under heaven whereby we must be saved.* Finally, we often sign ourselves with the sign of the cross, pronouncing the words, *In the name of the Father, and of the Son, and of the Holy Ghost;* thereby attesting our belief in the blessed Trinity, and in the incarnation and death of our Saviour.

HOLY OR BLESSED WATER.

From the history of the earliest ages of the Church, we are informed that it was the practice to bless all inanimate things destined for the use of man, and particularly such as were used in the services of religion. Thus a blessing was pronounced over the water and oil used in the administration of the sacraments. Besides this, water, mixed with salt that had been blessed, was placed at the porch of churches, with which the faithful washed their hands and signed their foreheads as they entered, and with the same water they and other things were often sprinkled by the minister. Of

this ancient practice much still remains in the Catholic Church, influenced as she is by the religious motives which, in this and other concerns, actuated the founders of her discipline; and laudably tenacious as she ever must be of antiquity. *Salt*, mingled with water, is deemed the emblem of prudence and incorruption; and the *water* denotes purity and innocence of heart; while he that enters the place of worship, and applies it, with the sign of the cross, to his forehead, is admonished by the action, that with cleanliness of heart and hand he should appear in the presence of his Maker.

INDULGENCES EXPLAINED.

An Indulgence is not a leave to commit a sin, nor a pardon of future sins, nor indeed, properly speaking, any pardon of sin at all; but it is only a remission of the whole or of a part of the temporal punishment that often remains to be suffered for sins, which, as to their guilt, and eternal punishment, have been already remitted.

For the validity and effect of an indulgence, it is not only necessary that there be a competent authority in him who grants it, and a just cause or motive for the grant; but it is also necessary, on the part of him who obtains it, that he re-

nounce and be sincerely sorry for all his sins, that he be in the state of grace, and that he duly perform all the conditions prescribed.

Hence indulgences, so far from withdrawing sinners from performing good works, serve to excite and encourage them to greater fervor in the practice of them. They who apply for the benefit of indulgence must do it with a penitential spirit, with a sense of the great debts of punishment they have contracted by their sins, and with earnest petitions to be discharged from it through the merits and satisfactions of Christ, by the power of the keys which he has committed to his Church. If

this debt be not paid by penitential sufferings, or graciously remitted by indulgences in this life, it will, after death, retard the entrance of a soul into the kingdom of heaven, until the last farthing be paid in the prison of purgatory.

Of indulgences, some are called plenary, which, when fully obtained, remit the whole debt of temporal punishment that remained due on account of past sins; others are of a certain number of years or days, which, when fully obtained, remit so much of the debt of temporal punishment as would have been discharged by the performance of so many years or days of canonical penance.

Plenary Indulgences.

Granted to the faithful throughout these States, at the following times.

I. On Christmas day, and the twelve days following, to the day of Epiphany, inclusively.

II. In the first week in Lent, beginning with the first Sunday, and ending with the second Sunday, inclusively.

III. At Easter, *i. e.* from Palm Sunday, inclusively, to Low Sunday, inclusively.

IV. From Whitsunday to the end of the octave of Corpus Christi.

V. On the feast of St. Peter and St. Paul, during the octave.

VI. On the feast of the Assumption of the Blessed Virgin Mary, and during the octave.

VII. On the Sunday preceding the fast of St. Michael, and during the octave, unless St. Michael fall on a Sunday; in which case it begins on that day.

VIII. On All Saints' day, and during the octave.

IX. Once every month, on any day which each of the faithful shall choose, as best suits himself.

The conditions of the first, third, sixth, and seventh, are,

1. To confess their sins, with a sincere repentance, to a priest approved by the Bishop.

2. Devoutly and worthily to receive the holy communion.

3. To visit some chapel or oratory where Mass is celebrated, and there offer up their prayers for the peace and welfare of God's Church.

4. That they be in a disposition, if their circumstances allow it, to assist the poor with alms in proportion to their abilities; or to frequent catechisms or sermons; or to visit and comfort the sick and such as are near their end, if they have the opportunity.

Note. It is not required, for the gaining of these indulgences, that these works of mercy, corporal or spiritual, or this assisting at catechisms or sermons, be done on the same

day with the communion; but that persons be then in a disposition or readiness of mind to do those things, or some of them at least, when opportunity shall offer.

The conditions of the second, fourth, and eighth are,

1. To confess their sins, with a sincere repentance, to a priest approved by the Bishop.

2. Devoutly and worthily to receive the holy communion.

3. If their condition will allow it, to give some alm to the poor, either on the eve or the day of their communion.

4. On the day of their communion, to offer up some prayers to God for the whole state of the Catholic Church through-

out the world; for the bringing all straying souls to the fold of Christ; for the general peace of Christendom; and for the blessing of God upon these states.

The conditions of the fifth and ninth are,

1. To confess their sins, with a sincere repentance, to a priest approved by a Bishop.
2. Devoutly and worthily to receive the holy communion.
3. To pray to God, with a sincere heart, for the conversion of unbelievers, and for the free propagation of the holy faith of Christ.

A Profession of Catholic Faith.

I, *N. N.*, with a firm faith, believe and profess all and every one of these things, which are contained in that Creed, which the Holy *Roman* Church maketh use of; to wit: I believe in one God, the *Father* Almighty, Maker of heaven and earth, of all things visible and invisible; and in one Lord *Jesus Christ*, the only begotten *Son* of God, and born of the Father before all ages; God of God; light of light; true God of true God; begotten, not made; consubstantial to the Father, by whom all things were made. Who, for us men,

and for our salvation, came down from heaven, and was incarnate by the Holy Ghost, of the *Virgin Mary*, and was made man. Was crucified also for us, under *Pontius Pilate*; he suffered and was buried: and the third day he rose again, according to the Scriptures: He ascended into heaven; sits at the right hand of the Father; and is to come again with glory to judge the living and the dead; of whose kingdom there shall be no end. And in the *Holy Ghost*, the Lord and life-giver, who proceeds from the Father and the Son, who, together with the Father and the Son, is adored and glorified, who spoke by the Prophets. And (I believe)

One, Holy, Catholic, and Apostolic *Church:* I confess one baptism for the remission of sins: and I expect the resurrection of the dead, and the life of the world to come. *Amen.*

I most steadfastly admit and embrace apostolical and ecclesiastical *Traditions,* and all other observances and constitutions of the Church.

I also admit the holy *Scriptures* according to that sense which our holy Mother, the Church, has held, and does hold, to which it belongs to *judge* of the true sense and interpretations of the Scriptures. Neither will I ever take and interpret them otherwise than according to the unanimous consent of the Fathers.

I also profess, that there are truly and properly *Seven Sacraments* of the New Law, instituted by *Jesus Christ* our Lord, and necessary for the salvation of mankind; though not all, for every one: to wit, *Baptism, Confirmation, Eucharist, Penance, Extreme Unction, Order,* and *Matrimony;* and that they confer a grace: and that of these, *Baptism, Confirmation,* and *Order,* cannot be reiterated without sacrilege. I also receive and admit the received and approved *Ceremonies* of the *Catholic* Church, in the solemn administration of the aforesaid Sacraments.

I embrace and receive all and every one of the things

which have been defined and declared in the holy Council of *Trent*, concerning *Original Sin* and *Justification*.

I profess likewise, that in the *Mass* there is offered to God a true, proper, and propitiatory sacrifice for the living and the dead. And that *in the most holy Sacrament of the Eucharist, there is truly, really, and substantially, the Body and Blood, together with the Soul and Divinity of our Lord* Jesus Christ: and that there is made a conversion of the whole substance of the bread into the body, and of the whole substance of the wine into the blood; which conversion the *Catholic* Church calls *Transubstantiation*. I also confess,

that under *either kind* alone *Christ* is received whole and entire, and a true sacrament.

I constantly hold that there is a *Purgatory*, and that the souls therein detained are helped by the suffrages of the faithful.

Likewise that the *Saints*, reigning together with Christ, are to be honored and invocated, and that they offer prayers to God for us, and that their relics are to be respected.

I most firmly assert, that the *Images* of *Christ*, of the Mother of God, ever Virgin, and also of the Saints, may be had and retained, and that due honor and veneration is to be given them.

I also affirm, that the pow-

er of *Indulgences* was left by *Christ* in the Church, and that the use of them is most wholesome to *Christian* people.

I acknowledge the *Holy Catholic Apostolic Roman Church*, for the Mother and Mistress of all Churches; and I promise true obedience to the *Bishop of Rome*, successor to St. *Peter*, Prince of the Apostles, and Vicar of *Jesus Christ*.

I likewise undoubtedly receive and profess all other things delivered, defined, and declared by the sacred Canons, and general Councils, and particularly by the holy Council of *Trent*.

And I condemn, reject, and anathematize all things contrary thereto, and all heresies

whatsoever, condemned, rejected, and anathematized by the Church.

This true Catholic faith, without which no one can be saved, I, *N. N.*, do at this present freely confess and sincerely hold, and I promise, vow, and swear, most constantly to retain, and confess the same entire and unviolated, with God's assistance, to the end of my life. *Amen.*

A Declaration of Faith,

COMMONLY CALLED THE CREED OF ST. ATHANASIUS.

Quicumque vult.

Whosoever will be saved,

before all things it is necessary that he hold the Catholic faith.

Which faith, except every one doth keep entire and inviolate, without doubt he shall perish everlastingly.

Now the Catholic faith is this: that we worship one God in Trinity, and Trinity in Unity.

Neither confounding the persons, nor dividing the substance.

For one is the person of the Father, another of the Son, another of the Holy Ghost.

But the Godhead of the Father, and of the Son, and of the Holy Ghost, is all one, the glory equal, and the majesty co-eternal.

Such as the Father is, such is the Son, and such is the Holy Ghost.

The Father is uncreated, the Son is uncreated, and the Holy Ghost is uncreated.

The Father incomprehensible, the Son incomprehensible, and the Holy Ghost incomprehensible.

The Father eternal, the Son eternal, and the Holy Ghost eternal.

And yet there are not three Eternals, but one Eternal.

And also there are not three Uncreateds, nor three Incomprehensibles; but one Uncreated, and one Incomprehensible.

In like manner the Father is Almighty, the Son Al-

mighty, and the Holy Ghost Almighty

And yet there are not three Almighties, but one Almighty.

So the Father is God, the Son is God, and the Holy Ghost is God.

And yet they are not three Gods, but one God.

So likewise the Father is Lord, the Son is Lord, and the Holy Ghost is Lord.

And yet they are not three Lords, but one Lord.

For as we are compelled by the Christian truth to acknowledge every person by himself to be Lord and God:

So we are forbidden by the Catholic religion to say, that there are three Gods or three Lords.

The Father is made of no one, neither created, nor begotten.

The Son is from the Father alone, not made, nor created, but begotten.

The Holy Ghost is from the Father and the Son, not made, nor created, nor begotten, but proceeding.

So there is one Father, not three Fathers; one Son, not three Sons; one Holy Ghost, not three Holy Ghosts.

And in this Trinity there is nothing before or after, nothing greater or lesser; but the whole three persons are co-eternal to one another, and co-equal.

So that in all things, as has been already said above, the Unity is to be worshipped in

Trinity, and the Trinity in Unity.

He therefore that will be saved must thus think of the Trinity.

Furthermore, it is necessary to everlasting salvation, that he also believe rightly the incarnation of our Lord Jesus Christ.

Now the right faith is: that we believe and confess that our Lord Jesus Christ, the Son of God, is both God and Man.

He is God of the substance of the Father, begotten before the world; and he is Man, of the substance of his Mother, born in the world.

Perfect God and perfect Man; of a rational soul, and human flesh subsisting.

Equal to the Father according to his Godhead; and lesser than the Father according to his Manhood.

Who, although he be both God and Man, yet he is not two, but one Christ.

One, not by the conversion of the Godhead into flesh, but by the taking of the manhood unto God.

One altogether, not by confusion of substance, but by unity of person.

For as the rational soul and the flesh is one man, so God and man is one Christ.

Who suffered for our salvation, descended into hell, rose again the third day from the dead.

He ascended into heaven:

he sitteth at the right hand of God the Father Almighty: from thence he shall come to judge the living and the dead.

At whose coming all men shall rise again with their bodies, and shall give an account of their own works.

And they that have done good, shall go into life everlasting: and they that have done evil, into everlasting fire.

This is the Catholic faith, which except a man believe faithfully and steadfastly, he cannot be saved.

Morning Exercises.

At awakening in the morning, say: O my God, my only good, the author of my being and my last end, I give thee my heart. Praise, honor, and glory be to thee for ever and ever. *Amen.*

At rising up, say: In the name of the Father, and of the Son, and of the Holy Ghost. *Amen.*

I will raise myself up from this bed of sleep, to adore my God, and to labor for the salvation of my soul. O may I rise on the last day unto life everlasting

When clothed, kneel down and say: In the name of the Father, and of the Son, and of the Holy Ghost. *Amen.*

Blessed be the holy and undivided Trinity, now and for ever more. Holy, holy, holy Lord God of hosts! The earth is full of thy glory. Glory be to the Father: glory be to the Son: glory be to the Holy Ghost.

AN ACT OF ADORATION

O GREAT God, the Sovereign Lord of heaven and earth, I prostrate myself before thee. With all the angels and saints I adore thee. I acknowledge thee to be my Creator and Sovereign Lord, my first beginning and last end. I render

to thee the homage of my being and life. I submit myself to thy holy will; and I devote myself to thy divine service this day and for ever.

AN ACT OF FAITH.

O MY God! I firmly believe all the sacred truths which thy holy Catholic Church believes and teaches, because thou hast revealed them, who neither canst deceive nor be deceived.

AN ACT OF HOPE.

O MY God! relying on thy infinite goodness and promises, I hope to obtain the pardon of my sins, the assistance of thy grace, and life everlasting, through the merits of Jesus Christ, our Lord and Saviour.

AN ACT OF LOVE.

O MY God! I love thee above all things with my whole heart and soul, purely because thou art infinitely perfect and deserving of all love. I love also my neighbor as myself for the love of thee. I forgive all who have injured me, and ask pardon of all whom I have injured.

AN ACT OF THANKSGIVING.

O GLORIOUS Trinity! I praise thee and give thee thanks for the numberless benefits thou hast bestowed upon me. I thank thee, O heavenly Father, for having created me to thy own image and likeness, and for having preserved me to this day. I thank thee, O merciful

Son, for having redeemed me by thy death, and so often fed me with thy precious body and blood. I thank thee, O Holy Spirit, for having cleansed my soul by thy grace in holy baptism, for having called me to the true faith, and so often washed me from my sins in the sacrament of penance. I thank thee, O most bountiful God, for preserving me this night, and granting me this day to serve thee. I earnestly invite all the saints of heaven and earth to join with me in praise and thanksgiving for thy infinite goodness.

Pause awhile, and foresee the sins you are most subject to, and firmly resolve to avoid them.

AN ACT OF CONTRITION.

My conscience, O Lord, still reproaches me with many weaknesses and infidelities I most sincerely repent for having offended thy infinite goodness. I firmly resolve to avoid sin for the future, and rather to die than offend thee.

Make a firm resolution to avoid evil, and to do good.

Adorable Jesus! Divine model of that perfection to which we should all aspire! I will endeavor this day to follow thy example; to be mild, humble, chaste, zealous, patient, charitable, and resigned. Incline my heart to keep thy commandments. I am resolved to watch over myself with the

greatest diligence, and to live soberly, justly, and piously, for the time to come. I will take care of my ways, that I may not offend with my tongue. I will turn away my eyes, that they may not see vanity, and I will be particularly attentive not to relapse this day into my accustomed failings; but to struggle against them with thy gracious assistance. Enlighten my mind, purify my heart, and guide my steps, that I may pass all my life in thy divine service. *Amen.*

THE LORD'S PRAYER.

Our Father, who art in heaven, hallowed be thy name; thy kingdom come: thy will be done on earth as it is in

heaven. Give us this day our daily bread: and forgive us our trespasses as we forgive them who trespass against us; and lead us not into temptation; but deliver us from evil. *Amen.*

THE ANGELICAL SALUTATION.

HAIL, Mary, full of grace, the Lord is with thee: blessed art thou amongst women, and blessed is the fruit of thy womb, Jesus. Holy Mary, mother of God, pray for us sinners, now, and in the hour of our death. *Amen.*

THE APOSTLES' CREED.

I BELIEVE in God, the Father Almighty, Creator of heaven and earth, and in Jesus Christ,

his only Son, our Lord; who was conceived by the Holy Ghost, born of the Virgin Mary, suffered under Pontius Pilate, was crucified, dead, and buried: he descended into hell, the third day he rose again from the dead; he ascended into heaven, and sitteth at the right hand of God the Father Almighty; from thence he shall come to judge the living and the dead. I believe in the Holy Ghost, the Holy Catholic Church, the communion of saints, the forgiveness of sins, the resurrection of the body, and life everlasting. *Amen.*

THE CONFITEOR.

I CONFESS to Almighty God, to blessed Mary, ever Virgin,

to blessed Michael the archangel, to blessed John the Baptist, to the Holy Apostles Peter and Paul, and to all the saints, that I have sinned exceedingly in thought, word, and deed, through my fault, through my fault, through my most grievous fault. Therefore I beseech the blessed Mary, ever Virgin, the blessed Michael the archangel, the blessed John the Baptist, the holy apostles Peter and Paul, and all the saints, to pray to the Lord our God for me.

May the Almighty God have mercy on me, and forgive me my sins, and bring me to everlasting life. *Amen.*

May the almighty and merciful Lord give me pardon, ab-

solution, and remission of all my sins. *Amen.*

Invoke the blessed Virgin, your angel guardian, and your patron saint.

O HOLY Virgin, Mother of God, my advocate and patroness, pray for thy poor servant: show thyself a mother to me; and thou, O blessed Spirit, whom God in his mercy hath appointed to watch over me, intercede for me this day, that I may not stray from the path of virtue. Thou also, O happy saint, whose name I bear, pray for me, that I may serve God faithfully in this life, as thou hast done, and glorify him eternally with thee in heaven. *Amen.*

THE LITANY OF THE HOLY NAME OF JESUS.

LORD, have mercy on us.
Christ, have mercy on us.
Christ, hear us.
Christ, graciously hear us.
God the Father of heaven, have mercy on us.
God the Son, Redeemer of the world,
God the Holy Ghost,
Holy Trinity, one God,
Jesus, Son of the living God,
Jesus, Splendor of the Father,
Jesus, Brightness of eternal Life,
Jesus, King of Glory,
Jesus, Sun of Justice,
Have mercy on us.

Jesus, Son of the Virgin Mary,
Jesus, most amiable,
Jesus, most admirable,
Jesus, powerful God,
Jesus, Father of the world to come,
Jesus, Angel of the great Council,
Jesus, most patient,
Jesus, most obedient,
Jesus, meek and humble of heart,
Jesus, Lover of Chastity,
Jesus, God of Peace,
Jesus, Lover of Mankind,
Jesus, Author of Life,
Jesus, Model of Virtues,
Jesus, zealous for Souls,
Jesus, our God,
Jesus, our Refuge,
Jesus, Father of the Poor,

Have mercy on us.

Jesus, Treasurer of the Faithful,
Jesus, good Shepherd,
Jesus, true Light,
Jesus, eternal Wisdom,
Jesus, infinite Goodness,
Jesus, our Way and our Life,
Jesus, Joy of angels,
Jesus, King of the patriarchs,
Jesus, Master of the apostles,
Jesus, Teacher of the evangelists,
Jesus, Strength of martyrs,
Jesus, Light of Confessors,
Jesus, Purity of virgins,
Jesus, Crown of all saints,
Have mercy on us.

Be merciful unto us. *Hear us, O Jesus!*

Be merciful unto us. *Spare us, O Jesus!*

From all sin,
From thy wrath,
From the snares of the devil,
From the spirit of uncleanness,
From eternal death,
From the neglect of thy inspirations,
By the mystery of thy incarnation,
By thy nativity,
By thy childhood,
By thy labors,
By thy agony and passion,
By thy death and burial,
By thy resurrection,
By thy ascension,
By thy glory,
} *Lord Jesus, deliver us.*

Lamb of God, who takest

away the sins of the world, *Spare us, O Jesus!*

Lamb of God, who takest away the sins of the world, *Hear us, O Jesus!*

Lamb of God, who takest away the sins of the world, *Have mercy on us, O Jesus!*

Jesus, hear us. *Lord Jesus, graciously hear us!*

O Lord Jesus Christ, who hast said, *Ask and you shall receive, seek and you shall find, knock and it shall be opened unto you*, mercifully attend to our supplication, and grant us the divine gift of thy charity, that we may ever love thee with our whole hearts, and never desist from thy praise; who livest and reignest one God, world without end. *Amen.*

A PRAYER TO THE BLESSED VIRGIN.

We fly to thy patronage, O holy Mother of God! despise not our petitions in our necessities, but deliver us from all dangers, O ever glorious and blessed Virgin!

THE ANGELUS DOMINI,

To be said morning, noon, and night, in memory of the adorable mystery of the Incarnation of our blessed Saviour.

1. The angel of the Lord declared unto Mary; and she conceived of the Holy Ghost. Hail, Mary, &c.

2. Behold the handmaid of the Lord; may it be done unto me according to thy word. Hail, Mary, &c.

3. And the word was made

flesh: and dwelt among us. Hail, Mary, &c.

Let us pray.

Pour forth, we beseech thee, O Lord, thy grace into our hearts, that we, to whom the incarnation of Christ, thy Son, was made known by the message of an angel, may by his passion and cross be brought to the glory of his resurrection; through the same Christ our Lord. *Amen.*

Prayers for Night.

✠

In the name of the Father, and of the Son, and of the Holy Ghost. *Amen.*

GUARDIAN ANGEL

L'ANGE GARDIEN

Blessed be the holy and undivided Trinity, now and for evermore. *Amen.*

Come, O Holy Ghost! replenish the hearts of thy faithful, and kindle in them the fire of thy divine love.

Let us place ourselves in the presence of God, and humbly adore him.

Great God! the Lord of heaven and earth! I prostrate myself before thee. With all the angels and saints, I adore thee. I acknowledge thee to be my Creator and sovereign Lord, my first beginning and last end. I render to thee the homage of my being and life. I submit myself to thy holy will, and I devote myself to

thy divine service now and for ever.

AN ACT OF FAITH.

O MY God! I firmly believe all the sacred truths which thy holy Catholic Church believes and teaches; because thou hast revealed them, who neither canst deceive nor be deceived.

AN ACT OF HOPE.

O MY God! relying on thy infinite goodness and promises. I hope to obtain pardon for my sins, the assistance of thy grace, and life everlasting, through the merits of our Lord and Saviour Jesus Christ.

AN ACT OF LOVE.

O MY God! I love thee above all things with my whole

heart and soul, purely because thou art infinitely perfect and deserving of all love. I love also my neighbor as myself, for the love of thee. I forgive all who have injured me, and ask pardon of all whom I have injured.

Let us return thanks to God for the favors bestowed on us.

PRAYER.

How shall I be able to thank thee, O Lord, for all thy favors? thou hast thought of me from all eternity; thou hast brought me forth from nothing; thou hast given thy life to redeem me, and thou continuest still daily to load me with thy favors. Alas! my God! what return can I

make thee for all thy benefits, and particularly for the favors of this day? Join me, ye blessed spirits, and all ye elect, in praising the God of mercies, who is so bountiful to so unworthy a creature.

Let us beg of God to make known our sins to us.

PRAYER.

O Holy Ghost, eternal source of light, remove my darkness and dispel those shades that hide from me the filth and enormity of my offences. Show me, I beseech thee, the sins I have this day committed, in thought, word, and action. Grant me a feeling sense of them, that I may detest them

all from the bottom of my heart, and dread nothing so much as ever to commit them hereafter.

Let us examine our consciences, and consider where we have been this day, and in what company. Let us call to mind the duties of our state and our different offences.

Against God: By omissions, negligence in our religious duties, irreverence in the church, wilful distraction in prayer, faults in our intentions, resistance to the divine grace, oaths, murmurings, want of confidence and resignation.

Against our Neighbor: By rash judgments, hatred, jealousy, contempt, desire of revenge, quarrelling, passion, imprecations, injuries, detraction,

raillery, false reports, damaging either in goods or reputation, bad example, scandal, want of obedience, respect, charity, or fidelity.

Against ourselves: By vanity, human respect, and lies; by thoughts, desires, discourse, or actions, contrary to purity; by intemperance, rage, impatience; by a useless and sensual life, or sloth in complying with the duties of our state.

Repeat the General Confession, as in page 55—*I confess to Almighty God, &c.*

PRAYER.

Behold me, O Lord, overwhelmed with confusion, and penetrated with grief at the sight of my iniquities. I am

not worthy to be called thy child, nor even to be reckoned among thy servants, because I have repaid thy goodness with malice, and thy patience with ingratitude. I have sinned against heaven and earth. I have offended thee who art so good, so amiable, and so worthy of my love. Yet, Lord, I am the work of thy hands, ransomed with the precious blood of thy own Son, who died for my salvation. Through his infinite merits I implore forgiveness. Have pity on me, and spare me for his sake. Turn away thy face from my sins, and blot out my iniquities. I am heartily sorry for them, because they are offensive to thee, and shall continue to re-

pent sincerely of them, to the very hour of my death.

Let us make a firm purpose of amendment.

PRAYER.

O ETERNAL God, against whom I have sinned, I wish from my heart that I had never offended thee; but as I have been so unhappy, O grant me now grace never more to offend thee. Thou willest not the death of a sinner, but rather that he be converted and live. Convert me then, and I shall be converted. Have mercy on me according to thy great mercy, and according to the multitude of thy tender mercies, blot out my iniquities. I renounce all sin, and firmly purpose to shun all the occasions

of it, and to walk henceforth in the path of thy commandments. This is my fixed resolution, which I hope I shall faithfully keep, relying upon thee: through Jesus Christ our Lord. *Amen.*

THE LITANY OF THE BLESSED VIRGIN.

ANTHEM.

We fly to thy patronage, O holy Mother of God! despise not our petitions in our necessities, but deliver us from all dangers, O ever glorious and blessed Virgin!

Lord! have mercy on us.
Christ! have mercy on us.
Lord! have mercy on us.
Christ! hear us; Christ! graciously hear us.

God the Father of Heaven, *have mercy on us.*

God the Son, Redeemer of the world, *have mercy on us.*

God the Holy Ghost, *have mercy on us.*

Holy Trinity, one God, *have mercy on us.*

Holy Mary,
Holy Mother of God,
Holy Virgin of virgins,
Mother of Christ,
Mother of divine grace,
Mother most pure,
Mother most chaste,
Mother undefiled,
Mother unviolated,
Mother most amiable,
Mother most admirable,
Mother of our Creator,
Mother of our Redeemer,
Virgin most prudent,
Pray for us.

Virgin most venerable,
Virgin most renowned,
Virgin most powerful,
Virgin most merciful,
Virgin most faithful,
Mirror of Justice,
Seat of Wisdom,
Cause of our Joy,
Spiritual Vessel,
Vessel of Honor,
Vessel of singular Devotion,
Mystical Rose,
Tower of David,
Tower of Ivory,
House of Gold,
Ark of the Covenant,
Gate of Heaven,
Morning Star,
Health of the Weak,
Refuge of Sinners,
Comforter of the Afflicted,
Help of Christians,

Pray for us.

Queen of Angels,
Queen of Patriarchs,
Queen of Prophets,
Queen of Apostles,
Queen of Martyrs,
Queen of Confessors,
Queen of Virgins,
Queen of all Saints,
} *Pray for us.*

Lamb of God, who takest away the sins of the world, *Spare us, O Lord!*

Lamb of God, who takest away the sins of the world, *Graciously hear us, O Lord!*

Lamb of God, who takest away the sins of the world, *Have mercy on us.*

Christ! hear us; Christ! graciously hear us.

Lord! have mercy on us. Christ! have mercy on us. Lord! have mercy on us.

Our Father, &c.

V. Pray for us, O holy Mother of God!

R. That we may be made worthy of the promises of Christ.

PRAYER.

POUR forth, we beseech thee, O Lord! thy grace into our hearts, that we, to whom the Incarnation of Christ, thy Son, has been made known by the message of an angel, may, by his passion and cross, be brought to the glory of his resurrection. Through the same Christ our Lord. *Amen.*

Pour down thy blessing, O Lord! on thy holy Church, on our holy Father the Pope; on this diocese, on our Reverend Bishop and all pastors of souls;

on this country, on our Rulers and all superiors, temporal and spiritual, on this congregation, on this family, on our parents, relations, benefactors, friends, and enemies. Help the poor, the sick, and those that are in their agony; convert all heretics, and enlighten the infidels.

Our Father, &c. Hail Mary, &c. I believe in God, &c.

PSALM CXIX.

Let us pray for the souls of all the Faithful departed, particularly for those of our friends and benefactors.

Out of the depths I have cried unto thee, O Lord! Lord! hear my voice.

Let thine ears be attentive to the voice of my supplication.

If thou, O Lord! wilt mark

iniquities; Lord! who shall stand it?

For with thee there is merciful forgiveness: and by reason of thy law, I have waited for thee, O Lord!

My soul hath relied on his word: my soul hath hoped in the Lord.

From the morning watch until night, let Israel hope in the Lord.

Because with the Lord there is mercy, and with him plentiful redemption.

And he shall redeem Israel from all his iniquities.

V. Eternal rest give unto them, O Lord!

R. And let perpetual light shine upon them.

May they rest in peace. *Amen.*

V. O Lord! hear my prayer.

R. And let my prayer come unto thee.

Let us pray.

O God! the Creator and Redeemer of all the faithful! grant to the souls of thy servants departed, the remission of all their sins: that, through pious supplications, they may obtain that pardon which they have always desired; who livest and reignest world without end. *Amen.*

Let us recommend our rest to God, to the blessed Virgin and the Saints.

V. Vouchsafe, O Lord! this night to keep us without sin.

R. Have mercy on us, O Lord! have mercy on us.

Let us pray.

VISIT, we beseech thee, O Lord! this habitation, and drive from it all the snares of the enemy. Let thy holy angels dwell therein to preserve us in peace, and may thy blessing be upon us for ever, through Jesus Christ our Lord. *Amen.*

Bless, O Lord! the repose I am going to take, in order to renew my strength, that I may be better able to serve thee. O all ye saints and angels! but chiefly thou, O Mother of God! intercede for me this night, and during the rest of my life, but particularly at the hour of my death.

May the divine assistance remain always with us. *Amen.*

Anthems,

AT SPRINKLING THE HOLY WATER.

Before Solemn Mass, from Trinity *to* Palm Sunday *inclusively, the following Anthem is sung:*

ASPERGES me, Domine, hyssopo et mundabor; lavabis me, et super nivem dealbabor.

Ps. Miserere mei, Deus, secundum magnam misericordiam tuam.

V. Gloria Patri, et Filio, et Spiritui Sancto.

R. Sicut erat in principio, et nunc et semper; et in sæcula sæculorum. *Amen.*

Ant. Asperges me, &c.

The Priest being returned to the foot of the altar, says,

V. Ostende nobis, Domine, misericordiam tuam.

Anthems,

AT SPRINKLING THE HOLY WATER.

Before Solemn Mass, from Trinity *to* Palm Sunday *inclusively, the following Anthem is sung:*

SPRINKLE me with hyssop, O Lord, and I shall be cleansed; wash me, and I shall be made whiter than snow.

Ps. Have mercy on me, O God, according to thy great mercy.

V. Glory be to the Father, and to the Son, and to the Holy Ghost.

R. As it was in the beginning, is now, and ever shall be, world without end. *Amen.*

Anth. Sprinkle me, &c.

V. Show us, O Lord, thy mercy.

R. Et salutare tuum da nobis.

V. Domine, exaudi orationem meam.

R. Et clamor meus ad te veniat.

V. Dominus vobiscum.

R. Et cum spiritu tuo.

From Easter *to* Whit-Sunday, *inclusively, instead of the foregoing* Ant. Asperges, &c., *the following is sung, and* Allelulas *are added to the* V. Ostende nobis *and its* R. Et Salutare, &c.

ANTHEM.

VIDI aquam egredientem de templo a latere dextro, Alleluia; et omnes ad quos pervenit aqua ista salvi facti sunt et dicent, Alleluia.

Ps. Confitemini Domino, quoniam bonus; in sæculum misericordia ejus.

Gloria Patri, &c.

R. And grant us thy salvation.

V. O Lord, hear my prayer.

R. And let my cry come unto thee.

V. The Lord be with you.

R. And with thy spirit.

ANTHEM.

I SAW water flowing from the right side of the temple, Alleluia; and all to whom that water came, were saved, and they shall say, Alleluia.

Ps. Praise the Lord, because he is good; because his mercy endureth for ever.

Glory be to the, &c.

The Prayer, Exaudi.

HEAR us, O holy Lord, Almighty Father, Eternal God, and vouchsafe to send thy holy angel from heaven, to guard, cherish, protect, visit, and defend all that are assembled in this place; through Jesus Christ our Lord. *Amen.*

PRAYERS FOR AUTHORITIES, ETC.

WE pray thee, O Almighty and Eternal God, who, through Jesus Christ, hast revealed thy glory to all nations, to preserve the works of thy mercy; that thy Church being spread through the whole world, may continue with unchanging faith, in the confession of thy name.

We pray thee. who alone art good and holy, to endow with heavenly knowledge, sincere zeal, and sanctity of life, our chief bishop, N. N., the vicar of our Lord Jesus Christ, in the government of his Church; our own bishop, N. N., [*or, if he be not consecrated,* "our bishop elect,"] all other bishops, prelates, and pastors of the Church, and especially those, who are appointed to exercise amongst us the functions of the holy ministry, and conduct the people into the ways of salvation.

We pray thee, O God of might, wisdom, and justice, through whom authority is rightly administered, laws are enacted, and judgment de-

creed, assist, with thy Holy Spirit of counsel and fortitude, the President of these United States; that his administration may be conducted in righteousness, and be eminently useful to thy people over whom he presides, by encouraging due respect for virtue and religion; by a faithful execution of the laws in justice and mercy; and by restraining vice and immorality. Let the light of thy divine wisdom direct the deliberations of Congress, and shine forth in all their proceedings and laws framed for our rule and government; so that they may tend to the preservation of peace, the promotion of national happiness, the increase of industry, so-

briety, and useful knowledge, and may perpetuate to us the blessings of equal liberty.

We pray for his excellency the Governor of this State, for the members of Assembly, for all judges, magistrates, and other officers, who are appointed to guard our political welfare; that they may be enabled, by thy powerful protection, to discharge the duties of their respective stations with honesty and ability.

We recommend likewise to thy unbounded mercy, all our brethren and fellow-citizens, throughout the United States, that they may be blessed in the knowledge, and sanctified in the observance of thy most holy law; that they may be

preserved in union, and in that peace which the world cannot give; and, after enjoying the blessings of this life, be admitted to those which are eternal.

Finally, we pray thee, O Lord of mercy, to remember the souls of thy servants departed, who are gone before us, with the sign of faith, and repose in the sleep of peace; the souls of our parents, relations, and friends; of those, who, when living, were members of this congregation; and particularly of such as are lately deceased; of all benefactors, who, by their donations or legacies to this church, witnessed their zeal for the decency of divine worship, and proved their claim to our

grateful and charitable remembrance. To these, O Lord, and to all that rest in Christ, grant, we beseech thee, a place of refreshment, light, and everlasting peace; through the same Jesus Christ our Lord and Saviour. *Amen.*

The Holy Mass.

The Priest at the foot of the Altar says:

In nomine Patris, et Filii, et Spiritus Sancti. *Amen.*

Introibo ad altare Dei.

R. Ad Deum qui lætificat juventutem meam.

† P. Judica me, Deus, et discerne causam meam de gente non sancta: ab homine iniquo et doloso erue me.

R. Quia tu es Deus, fortitudo mea, quare me repulisti? et quare tristis ince-

† This Psalm is omitted in Masses for the Dead, and in Passion time.

The Holy Mass.

The Priest at the foot of the Altar says:

In the name of the Father, and of the Son, and of the Holy Ghost. *Amen.*

I will go unto the altar of God.

R. To God, who rejoiceth my youth.

† P. Judge me, O God, and discern my cause from the nation not holy: from the unjust and deceitful man deliver me.

R. Because thou art God, my strength: why hast thou rejected me? and why do I

do dum affligit me inimicus?

P. Emitte lucem tuam et veritatem tuam; ipsa me deduxerunt et adduxerunt in montem sanctum tuum, et in tabernacula tua.

R. Et introibo ad altare Dei: ad Deum qui lætificat juventutem meam.

P. Confitebor tibi in cithara, Deus, Deus meus: quare tristis es, anima mea? et quare conturbas me?

R. Spera in Deo, quoniam adhuc confitebor illi: salutare vultus mei, et Deus meus.

P. Gloria Patri, et Filio,

go sorrowful, whilst the enemy afflicts me?

P. Send forth thy light and truth: they have conducted and brought me unto thy holy hill, and into thy tabernacles.

R. And I will go unto the altar of God: to God who rejoiceth my youth.

P. I will praise thee on the harp, O God, my God: why art thou sorrowful, O my soul? and why dost thou trouble me?

R. Hope in God; because yet will I praise him; the salvation of my countenance, and my God.

P. Glory be to the Father,

et Spiritui Sancto.

R. Sicut erat in principio, et nunc, et semper, et in sæcula sæculorum. *Amen.*

P. Introibo ad altare Dei.

R. Ad Deum qui lætificat juventutem meam.

P. Adjutorium nostrum in nomine Domini.

R. Qui fecit cœlum et terram.

P. Confiteor Deo, omnipotenti, &c.

R. Misereatur tui omnipotens Deus, et dimissis peccatis tuis, perducat te ad vitam æternam.

and to the Son, and to the Holy Ghost.

R. As it was in the beginning, is now, and ever shall be, world without end. *Amen.*

P. I will go unto the altar of God.

R. To God who rejoiceth my youth.

P. Our help is in the name of the Lord.

R. Who made heaven and earth.

P. I confess to Almighty God, &c.

R. The Almighty God be merciful to thee, and forgiving thee thy sins, bring thee to everlasting life.

P. *Amen.*

R. Confiteor Deo omnipotenti, beatæ Mariæ semper Virgini, beato Michaeli Archangelo, beato Joanni Baptistæ, sanctis Apostolis Petro et Paulo, omnibus Sanctis, et tibi Pater; quia peccavi nimis cogitatione, verbo et opere: mea culpa, mea culpa, mea maxima culpa. Ideo precor beatam Mariam semper Virginem, beatum Michaelem, Archangelum, beatum Joannem Baptistam, sanctos Apostolos Petrum et Paulum, omnes Sanctos, et te, Pater, orare pro me ad Dominum Deum nostrum.

P. *Amen.*

R. I confess to Almighty God, to the blessed Mary ever Virgin, to the blessed Michael the Archangel, to the blessed John the Baptist, the holy Apostles Peter and Paul, and to all the Saints, and to you, Father, that I have sinned exceedingly, in thought, word, and deed, through my fault, through my fault, through my most grievous fault. Therefore I beseech the blessed Mary ever Virgin, the blessed Michael the Archangel, the blessed John the Baptist, the holy Apostles Peter and Paul, and all the

P. Misereatur vestri omnipotens Deus, et dimissis peccatis vestris, perducat vos ad vitam æternam.

R. *Amen.*

P. Indulgentiam, absolutionem, et remissionem peccatorum nostrorum, tribuat nobis omnipotens, et misericors Dominus.

R. *Amen.*

P. Deus, tu conversus vivificabis nos.

R. Et plebs tua lætabitur in te.

P. Ostende nobis, Domine, misericordiam tuam.

Saints, and you, Father, to pray to our Lord God for me.

P. May the Almighty God be merciful to you, and, forgiving you your sins, bring you to life everlasting.

R. *Amen.*

P. May the Almighty and most merciful Lord grant us pardon, absolution, and remission of our sins.

R. *Amen.*

P. O God, thou being turned towards us, wilt revive us.

R. And thy people will rejoice in thee.

P. Show us, O Lord, thy mercy.

R. Et salutare tuum da nobis.

P. Domine, exaudi orationem meam.

R. Et clamor meus ad te veniat.

P. Dominus vobiscum.

R. Et cum spiritu tuo.

Sacerdos ascendens ad altare dicit:

Aufer a nobis, quæsumus, Domine, iniquitates nostras: ut ad sancta sanctorum, puris mereamur mentibus introire. Per Christum Dominum nostrum. *Amen.*

R. And give us thy salvation.

P. O Lord, hear my prayer.

R. And let my cry come to thee.

P. The Lord be with you.

R. And with thy spirit.

The Priest going up to the altar, saying:

Take away from us our iniquities, we beseech thee, O Lord, that we may be worthy to enter with pure minds into the holy of holies. Through Christ our Lord. *Amen.*

Here, at solemn Masses, the Priest incenseth the altar.

INTROITUS.

BENEDICTA sit sancta Trinitas, atque indivisa unitas; confitebimur ei, quia fecit nobiscum misericordiam suam. Domine Dominus noster, quam, admirabile est nomen tuum in universa terra! Gloria Patri, et Filio et Spiritui Sancto; sicut erat in principio, et nunc et semper et in sæcula sæculorum. Amen.

P. Kyrie eleison.
R. Kyrie eleison.
P. Kyrie eleison.
R. Christe eleison.

THE ENTRANCE.

BLESSED be the holy Trinity, and the undivided unity; we will confess to him, because he has dealt mercifully with us. O Lord, our Lord, how wonderful is thy name over the whole earth! Glory be to the Father, and to the Son, and to the Holy Ghost; as it was in the beginning, is now, and ever shall be, world without end. Amen.

P. Lord have mercy on us.
R. Lord have mercy on us.
P. Lord have mercy on us.
R. Christ have mercy on us.

P. Christe eleison.
R. Christe eleison.
P. Kyrie eleison.
R. Kyrie eleison.
P. Kyrie eleison.

† Gloria in excelsis Deo, et in terra pax hominibus bonæ voluntatis; laudamus te, benedicimus te, adoramus te; glorificamus te, gratias agamus tibi propter magnam gloriam tuam; Domine Deus, Rex cœlestis, Deus Pater omnipotens. Domine Fili unigenite Jesu Christe. Domine Deus, Agnus Dei, Filius Patris. Qui

† The Gloria in excelsis is not said in Advent, Lent, nor in Masses for the dead.

P. Christ have mercy on us.
R. Christ have mercy on us.
P. Lord have mercy on us.
R. Lord have mercy on us.
P. Lord have mercy on us.

† Glory be to God on high, and peace on earth to men of good will; we praise thee; we bless thee; we adore thee; we glorify thee; we give thanks to thee for thy great glory, O Lord God heavenly King, God the Father Almighty. O Lord Jesus Christ, the only begotten Son, O Lord God, Lamb of God, Son of the Father, who

tollis peccata mundi, miserere nobis. Qui tollis peccata mundi, suscipe deprecationem nostram; qui sedes ad dextram Patris, miserere nobis, quoniam tu solus sanctus, tu solus Dominus, tu solus altissimus Jesu Christe, cum Sancto Spiritu, in gloria Dei Patris. Amen.

P. Dominus vobiscum.
R. Et cum spiritu tuo.

takest away the sins of the world, have mercy on us. Thou who takest away the sins of the world, receive our prayer. Thou who sittest at the right hand of the Father, have mercy on us. For thou only art holy; thou only art Lord: thou only art most high, O Jesus Christ, together with the Holy Ghost, in the glory of God the Father. Amen.

P. Our Lord be with you.
R. And with thy spirit.

The Priest then goes to the book, and reads the Collects, Epistle, and Gradual; which being different every day, the following prayers may be said:

AT THE COLLECTS.

We humbly beseech thee, O almighty and eternal God, mercifully to give ear to the prayers of thy servant which he offers to thee in the name of thy Church, and in behalf of us thy people: accept them to the honor of thy name, and the good of our souls; and grant us all those blessings which may any ways contribute to our salvation: through our Lord Jesus Christ. Amen.

AT THE EPISTLE.

Be thou, O Lord, eternally praised and blessed, for having communicated thy Spirit to thy holy Prophets and Apostles, disclosing to them admirable secrets redounding to thy glory and our great good. We firmly believe their word, because it is thine. Give us, we beseech thee, the happiness to understand from the Church, by their instructions, what is profitable, and grace to practise the same all our lives.

At the end of the Epistle the Clerk answers:

R. Deo gratias.
Thanks be to God.

AT THE GRADUAL.

How wonderful, O Lord, is thy name through the whole earth! I will bless our Lord at all times; his praise shall be ever in my mouth. Be thou my God, and my protector. In thee alone I will put my trust: let me not be confounded for ever.

The book is removed to the other side of the altar. The people stand up, and the Priest says:

P. Dominus vobiscum.
The Lord be with you.

R. Et cum spiritu tuo.
And with thy spirit.
P. Sequentia sancti Evangelii secundum, —— &c.
The continuation of the holy Gospel according to St. —— &c.
R. Gloria tibi Domine.
Glory be to thee, O Lord.

Whilst the Priest reads the Gospel, the following may be said.

Be thou ever adored, and praised, O Lord, who art not content to instruct and inform us by thy Prophets and Apostles, but hast even vouchsafed to speak to us by thy only Son, our Saviour Jesus Christ, commanding us by a voice from heaven to

hear him. Grant us, merciful God, the grace to profit by his divine and heavenly doctrine. All that is written of thee, dread Jesus, in thy Gospel, is truth itself: nothing but wisdom in thy actions, power and goodness in thy miracles, light and instruction in thy words. With thee, sacred Redeemer, are words of eternal life. To whom shall we go, but to thee, eternal fountain of truth? I firmly believe, O God, all thou teachest: give me only grace to practise what thou commandest, and command what thou pleasest.

R. Laus tibi, Christe.
Praise be to thee, O Christ.

The hymn, "Come, Holy Spirit, heavenly dove," or the following, is usually sung before sermon on Sundays and holidays.

Spirit, creator of mankind,
Visit every pious mind,
And sweetly let thy grace invade,
Such breasts, O Lord, as thou hast made.

Chase far away our mortal foe,
And thy peace on us bestow:
Let thy direction to us shine,
That sin and vice we may decline.

Tunc dicitur Credo quando dicendum est.

CREDO in unum Deum, Patrem omnipotentem, factorem cœli et terræ, visibilium omnium et invisibilium. Et in unum Dominum Jesum Christum, Filium Dei unigenitum; et ex Patre natum ante omnia sæcula; Deum de Deo, Lumen de Lumine; Deum verum de Deo vero, genitum non factum; consubstantialem Patri, per quem omnia facta sunt; qui propter nos homines, et propter nostram salutem descendit de cœlis; et incarnatus est de Spiritu Sancto, ex Maria Vir-

Then follows the Nicene Creed, when it is to be said.

I BELIEVE in one God, the Father Almighty, Maker of heaven and earth, and of all things, visible and invisible. And in one Lord Jesus Christ, the only begotten Son of God; and born of the Father before all ages; God of God, Light of Light, true God of true God; begotten, not made; consubstantial with the Father, by whom all things were made; who for us men, and for our salvation, came down from heaven, and was incarnate by the Holy Ghost of the Virgin Mary,

gine, † ET HOMO FACTUS EST; Crucifixus etiam pro nobis; sub Pontio Pilato passus, et sepultus est; et resurrexit tertia die secundum Scripturas, et ascendit in cœlum, sedet ad dexteram Patris: et iterum venturus est cum gloria, judicare vivos et mortuos; cujus regni non erit finis. Et in Spiritum Sanctum, Dominum et vivificantem, qui ex Patre Filioque procedit: qui cum Patre, et Filio simul adoratur, et conglorificatur, qui locutus est per Prophetas. Et unam sanctam Catholicam

† At these words, the people kneel down, to adore God for the ineffable mystery of the Incarnation.

† AND WAS MADE MAN: was crucified also for us, suffered under Pontius Pilate, and was buried; and the third day he rose again according to the Scriptures: and ascended into heaven; sitteth at the right hand of the Father; and shall come again with glory, to judge both the living and the dead; of whose kingdom there shall be no end. And in the Holy Ghost, the Lord and giver of life; who proceedeth from the Father and the Son; who, together with the Father and the Son, is

et Apostolicam Ecclesiam. Confiteor unum Baptisma in remissionem peccatorum. Et expecto resurrectionem mortuorum, et vitam venturi sæculi. Amen.

P. Dominus vobiscum.
R. Et cum spiritu tuo.
P. Oremus.

adored and glorified; who spoke by the prophets. And one holy Catholic and Apostolic Church. I confess one Baptism for the remission of sins. And I expect the resurrection of the dead, and the life of the world to come. Amen.

P. The Lord be with you.
R. And with thy spirit.
P. Let us pray.

When the Priest uncovers the chalice, and offers the bread on the little plate, the people ought to offer it with him.

Accept, O eternal Father, this offering we make thee: it is only bread as yet; but, by a miracle of thy power and grace, thou art going to make of it a holy and eternal host, who offers himself to thee, for the salvation of all the faithful, absent and present, living and dead. Regard not, O Lord, our misery, except it be with an eye of pity; but look on that eternal Priest, Christ Jesus, who, being innocent

and spotless, is continually our advocate before thee, pleading for the remission of our sins, and the relief of our necessities.

When the Priest, at the corner of the altar, puts wine and water into the chalice.

In thy incarnation, O Lord, thou hast united thy divinity to our frail human nature; but go on still, daily, we beseech thee, with thy works of mercy, and grant that we thy people may be so truly united to thee, that neither interest, pleasure, or neg-

lect, may be ever able to divide us from thee.

When the Priest offers the chalice in the middle of the altar.

Thou only, O Lord, canst render this offering worthy of thee, and capable of giving salvation to the world. Accept it, we beseech thee, and purify our souls, that we may be acceptable in thy sight.

When he bows down.

We can add nothing here, but the sacrifice of an humble and contrite heart, which

thou, O Lord, wilt never despise.

When he blesses the bread and wine, which he has offered, making the sign of the cross over them.

There remains now this to be done by thee, my Lord; that thou come, O most holy and almighty God, and bless and sanctify what already belongs to thee.

When the Priest washes his fingers at the corner of the altar.

Thou, Lord, who once vouchsafed to wash thy disciples' feet, before their sitting at thy holy table; wash

us also, we beseech thee, O Lord, and wash us again; not only our feet and hands, but our hearts, and our souls, that we may be wholly innocent and pure.

When the Priest, in the middle of the altar, stands bowing down.

Most holy and adorable Trinity, vouchsafe to receive this our sacrifice, in remembrance of our Saviour's passion, resurrection, and glorious ascension: and grant it may sensibly work in our souls, the effects of these mysteries. Let those

saints, whose memory we celebrate, not forget us in heaven. They found help in this divine mystery. Grant, O Lord, it may likewise contribute to our salvation.

Versus ad populum dicit:

P. Orate fratres, ut meum ac vestrum sacrificium acceptabile fiat apud Deum Patrem omnipotentem.

R. Suscipiat Dominus sacrificium de manibus tuis, ad laudem et gloriam nominis sui, ad utilitatem quoque nostram, totiusque Ecclesiæ suæ sanctæ.

SECRETA.

Sanctifica, quæsumus, Domine Deus noster, per tui sancti nominis invocationem, hujus oblationis, hostiam, et per eam nosmetipsos tibi perfice munus æternum.

Turning himself towards the people, he says:

P. Brethren, pray that my sacrifice and yours may be acceptable in the sight of God the Father Almighty.

R. May the Lord receive the sacrifice from thy hands, to the praise and glory of his name, and to the benefit both of us, and of his holy Church.

THE SECRET PRAYER.

Sanctify, we beseech thee, O Lord our God, by the invocation of thy holy name, this host we offer unto thee, and perfect us thereby an eternal oblation to thyself.

Per Dominum nostrum Jesum Christum Filium tuum, qui tecum vivit et regnat in unitate Spiritus. Sancti Deus.

P. Per omnia sæcula sæculorum.

R. Amen.

PRÆFATIO.

P. Dominus vobiscum.

R. Et cum spiritu tuo.

P. Sursum corda.

R. Habemus ad Dominum.

P. Gratias agamus Domino Deo nostro.

R. Dignum et justum est.

P. Vere dignum et justum

Through our Lord Jesus Christ thy Son, who liveth and reigneth with thee in the unity of God the Holy Ghost.

P. World without end.

R. Amen.

THE PREFACE.

P. The Lord be with you.

R. And with thy spirit.

P. Lift up your hearts.

R. We lift them up to the Lord.

P. Let us give thanks to our Lord God.

R. It is meet and just so to do.

P. It is truly meet, and

est, æquum et salutare, nos tibi semper, et ubique gratias agere; Domine sancte, Pater omnipotens, æterne Deus; qui cum unigenito Filio tuo et Spiritu Sancto unus es Deus, unus es Dominus; non in unius singularitate personæ, sed in unius Trinitate substantiæ. Quod enim de tua gloria, revelante te, credimus, hoc de Filio tuo, hoc de Spiritu Sancto, sine differentia discretionis sentimus. Ut in confessione veræ sempiternæque Deitatis, et in personis proprietas, et in essentia unitas, et in majestate adoretur æqualitas. Quam lau-

just, right, and available to salvation, that we always, and in all places, give thanks to thee, O holy Lord, Father Almighty, eternal God; who, with thy only begotten Son and the Holy Ghost, art one God, and one Lord, not in one single person, but in three persons and one substance. For what we believe of thy glory, as thou hast revealed it, we believe the same of thy Son and of the Holy Ghost, without any difference: so that, in the confession of one true and eternal Deity, we adore a distinction of persons, a unity of essence, and an equal-

dant Angeli atque Archangeli, Cherubim quoque ac Seraphim, qui non cessant clamare quotidie, una voce dicentes:

Sanctus! Sanctus! Sanctus! Dominus Deus Sabaoth. Pleni sunt cœli et terra gloria tua. Hosanna in excelsis. Benedictus qui venit in nomine Domine. Hosanna in excelsis.

ity of majesty; which the Angels and Archangels praise, the Cherubims and Seraphims also, who cease not to cry out daily, saying, with one voice:

Holy! Holy! Holy! Lord God of Sabaoth; the heavens and the earth are full of thy glory. Hosanna in the highest. Blessed is he that cometh in the name of the Lord. Hosanna in the highest.

When the Priest bows down, and begins the Canon, in a low voice, you may say:

Most merciful Father, who hast given us thy only Son to be our daily sacrifice, we beseech thee, in the name of this holy victim, incline thy ear to our prayers, and favor our desires. Thou who art the pastor of all pastors, protect, unite, and govern thy holy Church throughout the world; pour forth thy blessings on his present holiness, and on that prelate who has a particular charge over us.

Whilst the Priest makes his Memento, standing with his hands joined before his breast, the faithful ought, at the same time, make their Memento, praying in particular for themselves and friends, &c., something after this form:

I offer thee, O eternal Father, with this thy minister at the altar, this oblation of the body and blood of thy only Son, to thy honor and glory; in remembrance of my Saviour's passion, in thanksgiving for thy benefits, in satisfaction for all my sins, and for the obtaining of thy grace, whereby I may be enabled to live virtuously, and die happily. I desire thee likewise to accept it, O God, for my parents, friends, and benefactors; and for N. N. grant them all blessings, spiritual and temporal; for those I have any ways injured in word or

deed; for all my enemies; for the conversion of sinners, and enlightening all that sit in darkness. Pour forth thy blessings on all, according to their different necessities; through the merits of thy only Son, our Lord.

[Here every one may add their particular necessities, as likewise those of their friends, &c.]

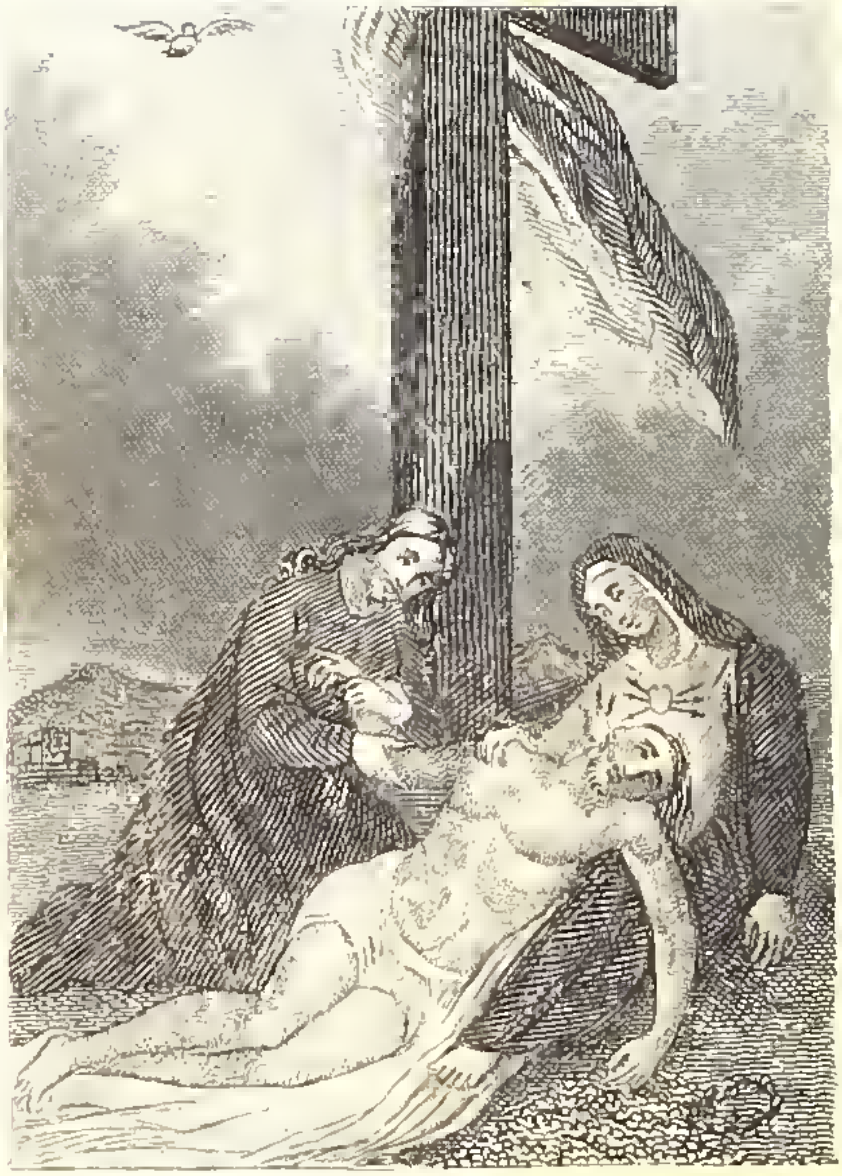
Give ear, we beseech thee, to the prayers of thy servant, who is here appointed to make this oblation in our behalf, and grant that it may be effectual for the obtaining of those blessings, which he asks for us. Be thou, O

Lord, the eternal bond of all our friendships and societies. And as thou hast vouchsafed to join us, not only in communion with thy faithful here below, but also with those who are now triumphing in heaven, with the Martyrs and Apostles, and thy blessed Virgin Mother; be thou the sacred bond to fasten and preserve us therein for ever.

When the Priest holds his hands over the chalice.

Behold, O Lord, we all here, though of different conditions, yet united by charity, as members of that one

body, of which thy dear Son is the Head, present to thee, in this bread and wine, the symbols of our perfect union. Grant, O Lord, that they may be made for us, who are here below, the true body and blood of thy dear Son: that, being consecrated to thee by this holy victim, we may live in thy service, and depart this life in thy grace. He that is Almighty, he that is Truth itself, has said with his holy mouth, '*This is my body;*' and how then can we doubt the truth of it? He that made all things of nothing by his word, is he not to be be-



CHRIST TAKEN FROM THE CROSS.

CHRIST PRIT DE LA CROIX

lieved, when he says, he has changed one thing into another? Yes, I believe and adore.

At the elevation of the Host.

Most adorable body, I adore thee with all the powers of my soul. Lord, who hast given thyself entire to us, grant we may become entirely thine.

The same eternal Word, who brought all things at first out of nothing: he that said '*Let there be light*,' and there was light; '*Let the earth bring forth its fruits*,' and it was so: the same eternal Word now says,

This is my body; and speaks it from the highest heavens, at this very moment, by the voice of his servant.

At the elevation of the Chalice.

Most adorable blood, that washest away all our sins, I adore thee. Happy we, if we can return our life and blood for thine.

After the elevation.

It is now, O Lord, with grateful hearts, we call to mind the sacred mysteries of thy passion and death, thy resurrection and ascension. Here is thy body that was broken; here is thy blood

that was shed for us, of which these exterior signs are but the figures, and yet in reality contain the substance. It is now we truly offer thee, O Lord, that pure and holy Victim, which thou hast been pleased to give us; of which all the other sacrifices were but so many types and figures. If with a favorable eye, thou hast regarded the sacrifices of Abel, of Abraham, and Melchisedec, look likewise on ours: for, however weak our faith may be, yet our sacrifice is greater than theirs, and the only one worthy of thy heavenly altar.

When the Priest bows down.

Almighty God, who art infinitely good, look not on our sins, but on the infinite ransom paid for them. And now, whilst it is offered on our altars here below, do thou receive it on thy altar above: here, from our hands; but there, from the Angel of thy great council, that eternal Priest, who is himself both Priest and Victim, all in thee, as thou art all in him. Bless all those who here partake of this holy sacrifice.

Whilst the Priest makes his Memento for the dead, standing in silence, with his hands joined before his breast; the faithful ought likewise to make their Memento, thus:

I offer thee, again, O Lord, this holy sacrifice of the body and blood of thy only Son in behalf of the faithful departed, and, in particular, for the souls of N. N., for my parents, relations, benefactors, and neighbors; likewise of such as I have any ways injured, or been the occasion of their sins; of such as have injured me, and been my enemies; of such as die in war, or have none to pray for them, &c. For these, and all others, as many as

are yet in the state of penance, waiting for their discharge, we beseech thee to hear us. Grant them rest, O Lord, and eternal salvation; admit them to the company of thy blessed saints.

When the Priest strikes his breast, and says aloud: Nobis quoque peccatoribus; that is, *and to us sinners*, you may say:

Vouchsafe to grant the same one day to us, poor and miserable sinners as we are: and judge us not according to our demerits; but through the infinite multitude of thy mercies, in which we hope, liberally extend to us thy grace and pardon.

We ask it of thee in the name of thy dear Son, and in that form of prayer which he himself has taught us; he who liveth and reigneth with thee.

P. Per omnia sæcula sæculorum.

R. Amen.

P. Oremus.

Præceptis salutaribus moniti, et divina institutione formati, audemus dicere.

Pater noster, qui es in cœlis, sanctificetur nomen tuum; adveniat regnum tuum: fiat voluntas tua, sicut in cœlo, et in terra; panem nostrum quotidianum da nobis hodie; et dimitte nobis debita nostra, sicut et nos dimittimus debitoribus nostris. Et ne nos inducas in tentationem;

R. Sed libera nos a malo.

P. Amen.

P. World without end.

R. Amen.

P. Let us pray.

Being admonished by wholesome precepts, and taught by divine institution, we presume to say:

Our Father, who art in heaven, hallowed be thy name: thy kingdom come; thy will be done on earth as it is in heaven. Give us this day our daily bread; and forgive us our trespasses, as we forgive those who trespass against us. And lead us not into temptation;

R. But deliver us from evil.

P. Amen.

P. Per omnia sæcula sæculorum.

R. Amen.

P. Pax Domini sit semper vobiscum.

R. Et cum spiritu tuo.

P. Agnus Dei, qui tollis peccata mundi, miserere nobis.

Agnus Dei, qui tollis peccata mundi, miserere nobis.

Agnus Dei, qui tollis peccata mundi, dona nobis pacem.

In Masses for the dead, instead of Miserere nobis, say twice, Dona eis requiem, *Give them rest*: and the third time, Dona eis requiem sempiternam, *Give them eternal rest.*

Deliver us from those evils, which we labor under at present; from past evils, which can be nothing but our manifold sins; and from the evils to come, which will be the just chastisement of our offences, if our prayers, and those more powerful ones of thy saints, who intercede for us, intercept not thy justice, or excite not thy bounty; through Christ our Lord, who liveth and reigneth, &c.

P. World without end.

R. Amen.

P. The peace of the Lord be always with you.

R. And with thy spirit.

P. Lamb of God, who takest away the sins of the world, have mercy on us.

Lamb of God, who takest away the sins of the world, have mercy on us.

Lamb of God, who takest away the sins of the world, give us peace.

After Agnus Dei.

In saying to thy Apostles, my peace I leave you, my peace I give you; thou hast promised, O Lord, to all thy Church, that peace which the world cannot give: peace with thee, and peace with ourselves. Let nothing, O Lord, ever interrupt this holy peace; let nothing separate us from thee, to whom we heartily desire to be united, through this blessed sacrament of peace and reconciliation. Let this food of angels strengthen us in every Christian duty, so as never more to yield under

temptations, or fall into our common weaknesses. But alas! who does not tremble at this holy table? since it is true, as we are differently disposed, we may receive either life or death: and that the unworthy receiver draws upon himself not a blessing, but thy just wrath. Help us, therefore, O Lord, and so prepare us by thy grace, that in this holy mystery we may find the effectual remedy of all our evils.

The Priest strikes his breast, saying:

P. Domine, non sum dignus ut intres sub tectum meum, sed tantum dic verbo, et sanabitur anima mea.

Domine, non sum dignus ut intres sub tectum meum, sed tantum dic verbo, et sanabitur anima mea.

Domine, non sum dignus ut intres sub tectum meum, sed tantum dic verbo, et sanabitur anima mea.

Receiving the Blessed Sacrament, he says:

Corpus Domini nostri Jesu Christi custodiat animam meam in vitam æternam. Amen.

The Priest strikes his breast, saying:

Lord, I am not worthy that thou shouldst enter under my roof; but only say the word, and my soul shall be healed.

Lord, I am not worthy that thou shouldst enter under my roof; but only say the word, and my soul shall be healed.

Lord, I am not worthy that thou shouldst enter under my roof; but only say the word, and my soul shall be healed.

Receiving the Blessed Sacrament, he says:

The body of our Lord Jesus Christ preserve my soul to everlasting life. Amen.

KING of kings, Lord of lords, whom the heavens and the earth cannot contain, how great is thy goodness, thus to become our sacrifice, and our food! Thou art the food of life, O good Jesus; and it is by thy power and grace, my soul must live to thee. Communicate then to me, at present, thy divine blessing, and let my weak and hungry soul be now comforted and strengthened by this heavenly food; that it may be an effectual remedy of all my weaknesses; and make me faithful in thy service for ever.

Grant, O merciful Jesus, that whenever I shall receive this precious body and blood, they may for ever abide in me, and become a heavenly nourishment to my soul.

When the Chalice is covered, he goes to the book, and reads the Communion.

Let it be now, O Lord, the effect of thy mercy, that we, who have been present at this holy mystery, may find the benefit of it in our souls.

P. Dominus vobiscum.
The Lord be with you
R. Et cum spiritu tuo.
And with thy spirit.

At the Post-Communion, when he goes a second time to the book.

We give thee thanks, O God, for thy mercy, in admitting us to have a part in offering this sacrifice to thy holy name. Accept it now to thy glory, and be ever mindful of our weakness.

P. Dominus vobiscum.
The Lord be with you.
R. Et cum spiritu tuo.
And with thy spirit.
P. Ite, Missa est.
Depart, Mass is finished.

Or, if Gloria in excelsis has not been said,

P. Benedicamus Domino.
Let us bless the Lord.
R. Deo gratias.
Thanks be to God.

In Masses for the dead.

P. Requiescant in pace.
May they rest in peace.
R. Amen.

When the Priest bows before the middle of the altar.

Most holy and adorable Trinity, without beginning, and without end; it is through thee, and by thee, we began this sacrifice; and by thee we ought to finish it. Vouchsafe, therefore, to accept it; and as thou art an abyss of majesty hidden from us, be thou also an abyss of pity and mercy to us.

The Priest turning towards the people, (except in Masses for the dead,) says:

Benedicat vos omnipotens Deus Pater, et Filius, et Spiritus Sanctus.

Almighty God, Father, Son, and Holy Ghost, bless you.

R. Amen.

P. Dominus vobiscum.
The Lord be with you.

R. Et cum spiritu tuo.
And with thy spirit.

P. Initium sancti Evangelii secundum Joannem.

The beginning of the holy Gospel according to St. John.

R. Gloria tibi Domine.
Glory be to thee, O Lord.

While the Priest reads St. John's Gospel, at the corner of the altar.

O Eternal Word, speak to my soul, which adores thee in profound silence. Thou art the Great Creator of all things: abandon not, I beseech thee, thy creature: be thou my life, my light, and my all. O Light eternal, enlighten me as to this present life, and in the life to come. Chase away by thy presence, those thick and unhappy clouds, that hover over my soul, and hinder me from understand-

ing thee; that I may always know and understand thee, whenever thou vouchsafest to come to me. Reign in me, as in thy own inheritance; for thou, Lord, hast made me; thou hast redeemed me: may I be ever thine. I have sinned too much against heaven, and before thee, and am not worthy to be called thy son. If thou yet receivest me as a prodigal son, grant, Lord, that my love and obedience may correspond to that high birth, where flesh and blood are not concerned; where my will may desire nothing, but as directed by thine.

Thou God incarnate, have pity on my frail and mortal flesh, and grant it may one day see what it adores here below. Amen.

R. Deo gratias.
Thanks be to God.

Instructions and Devotions for Confession.

In order to prepare yourself to make a good confession, endeavor, in the first place, to recommend the matter earnestly to God; and, for some days beforehand, frequently and fervently beg his divine grace and

assistance; and this more especially, if you have, for a long time, lived in the habit of sin: in which case, it is most proper to prepare yourself by a spiritual retreat for some days, during which time you may seriously enter into yourself.

Examine your conscience with care and diligence, yet without too much anxiety and scrupulosity. Consult the table of sins to help your memory; and reflect, in particular, on the evil inclinations you are most subject to, on the places and companies you have been in, on your usual employments, on the duties of your calling, and how you have discharged them, &c.

When you have duly ex-

amined your conscience, do not think that this is all you have to do, in order to be well prepared for confession. The greatest part of the work remains still to be done; and that is, to take proper time and care to procure a hearty sorrow and detestation of all your sins, by which you have offended so good a God, with a full determination, with the grace of God, to avoid the like sins for the future.

In order to obtain this hearty sorrow for your sins, and this firm purpose of amendment, you must earnestly beg it of God, whose gift it is: and you must make use of such prayers, considerations, and meditations, as may be most proper

to move you to it. Particularly reflect on the four last things, on the enormity of sin, on the goodness of God, and his benefits to you, on the death and passion of Christ, &c.

If you have any thing upon your conscience which you have a particular difficulty of confessing, cease not, with prayers and tears, to importune your heavenly Father to assist you in this regard, till he gives you the grace to overcome that difficulty; and be sure never to go to confession with a design of telling a lie to the Holy Ghost.

Let your confession be humble, without seeking excuses for your sins, or throwing the fault on others. Let it be en-

tire, as to the kind and number of your sins, and such circumstances as quite change the nature of the sin, or notoriously aggravate it. Be modest in your expressions, and take care not to name any third person.

A Prayer to implore the Divine assistance in order to make a good confession.

O ALMIGHTY and most merciful God! who hast made me out of nothing, and redeemed me by the precious blood of thy only Son—who hast, with so much patience, borne with me to this day, notwithstanding all my sins and ingratitude; ever calling after me to return to thee from the ways

of vanity and iniquity, in which I have been quite wearied out in the pursuit of empty toys and mean shadows; seeking in vain to satisfy my thirst with muddy waters, and my hunger with husks, like swine: behold, O most gracious Lord! I now sincerely desire to leave all these my evil ways, to forsake this region of death, where I have so long lost myself, and to return to thee, the fountain of life. I desire, like the prodigal child, to enter seriously into myself, and, with the like resolutions, to rise without delay, and go home to my Father, though I am infinitely unworthy to be called his child, in hopes of meeting with the like reception from

his most tender mercy. I know thou desirest not the death of a sinner, but that he may be converted and live. I know thy mercies are above all thy works: and I most confidently hope, that as in thy mercy thou hast spared me so long, and hast now given me this desire of returning to thee; so thou wilt finish the work thou hast begun, and bring me to a perfect reconciliation with thee.

I desire now to comply with thy holy institution of the sacrament of penance. I desire to confess my sins, with all sincerity, to thee, and to thy minister, and therefore I desire to know myself, and to call myself to an account by a

diligent examination of my conscience.

But, O my good God! what will it avail me to know my sins, if thou dost not also give me a hearty sorrow and repentance for them? Without this, my sins will be all against me still, and I shall be still thy enemy and a child of hell. Thou insistest upon a change of heart, without which there can be no reconciliation with thee: and this change of heart none but thou can give. O give it me then, dear Lord, at this time. Give me a lively faith, and a firm hope, in the passion of my Redeemer. Teach me to fear thee, and to love thee. Give me, for thy mercies' sake, a hearty sor-

row for having offended so good a God.

O blessed Virgin, mother of my Redeemer, mirror of innocence and sanctity, and refuge of penitent sinners, intercede for me through the passion of thy Son, that I may obtain the grace to make a good confession. O all you blessed angels and saints of God! pray for me, a most miserable sinner, that I may now effectually turn from my evil ways, that my heart may henceforward be for ever united with yours in eternal love, and never more go astray from the Sovereign Good. *Amen.*

AN EXAMINATION

OF THE

TEN COMMANDMENTS.

I. *Commandment.*

GIVEN to any creature the honor due only to God.

Not loved God above all things.

Arrogated to myself any part of the glory in any action, and not given all to God.

Borne overmuch love to creatures.

Doubted in matters of faith.

Ignorant of the creed, the ten commandments, or the precepts of the Church.

Murmured against God for

my own adversity, or prosperity of others.

Wanted confidence in God.

Presumed on his goodness.

Despaired of his mercy.

Believed dreams or tellers of fortunes.

Gone to witches or cunning men for counsel, for the recovery of things lost.

Used charms, or superstitious words, or actions, for the cure of diseases, or any thing else.

Given any scandal to heretics, or favored their heresy.

Hindered any one's conversion from heresy or schism.

Not recommended myself daily to God.

Not conformed my will in all things to the divine will.

II. *Commandment.*

Taken the name of God in vain.

Blasphemed God or his saints.

Spoken irreverently of holy things, or profaned any thing relating to religion.

Sworn falsely, or rashly, for any trivial matters.

Cursed myself or others, or any creatures.

Broken my vows.

Angered others so far as to make them swear or blaspheme God.

III. *Commandment.*

Not kept holy the Lord's day, and other days commanded to be kept.

Bought or sold things not of necessity on that day.

Done or commanded some servile work, not of necessity.

Not heard Mass, or been willingly distracted in the time of Mass.

Talked, gazed, or laughed in the church.

Not cared to hear Catholic sermons.

Spent the day in dancing, drinking, cards, &c.

Omitted saying my morning and evening prayers or other devotions.

IV. *Commandment.*

Not honored my parents, superiors, masters, or betters, every one according to my just duty. Despised them. Spoke

evil of them. Cursed them. Murmured against them. Not prayed for them. Deceived them. Disobeyed them. Not succored my parents. Been ashamed of them. Made them sad. Not used reverence to aged persons. Mocked or jested at them.

V. *Commandment.*

Procured, desired, or hastened the death of myself or others.

Borne hatred. Oppressed any. Desired revenge. Not forgiven. Refused to speak to others. Given provoking language. Threatened or struck others, not under my charge. Made others quarrel.

VI. *Commandment.*

Committed adultery, fornication, or incest. Procured pollution in one's self or others. Wanton words, looks, or gestures. Lascivious dressing, colors, or painting. Lewd company. Lascivious balls, or revellings. Dishonest books. Unchaste songs. Kissing, or unchaste discourses.

VII. *Commandment.*

Stealth, cozenage, deceit, in gaming, reckoning, buying, or selling; in wares, prices, or weights.

Bought of such as could not justly sell. Taken of such as could not justly give. Wilfully damaged another man's

goods. Negligently spoiled them. Run into debts carelessly beyond my power, or without purpose of payment. Vexed others by unjust lawsuits. Not paid my debts. Not fulfilled my promises. Kept that which ought to be restored.

VIII. *Commandment.*

Borne false witness. Called injurious names. Uttered another's secret sins. Flattered myself or others. Believed false reports of others. Not defended their good name. Sowed discord. Opened others' letters. Judged rashly, Falsely suspected. Too much disturbed. Listened to others. Talked with an evil design.

Concealed the truth, to the detriment of others.

IX. *Commandment.*

Inward concupiscence of the flesh, that passes no farther than the mind; as desiring, or willingly taking pleasure in thinking of those things which are forbidden to be done in the sixth commandment.

X. *Commandment.*

Coveted any thing belonging to another; not contented with what God has given me. Greedy of growing rich.

ON THE SEVEN DEADLY SINS.

I. *Pride.*

PRIDE. Vain-glory. Ambition. Superfluity. Presumption. Vanity. Hypocrisy. Flattery. Dissimulation. Obstinacy. Curiosity. Flouting, or scoffing. Contempt of others.

II. *Covetousness.*

COVETOUSNESS. Niggardliness. Greediness. Without pity. Not giving alms, having wherewithal. Not lent to some in need. Not contented with my own state.

III. *Luxury, or Lust.*

Of the sins of luxury, see under the sixth commandment.

IV. *Anger.*

ANGER. Impatience. Hastiness. Rage or fury. Disdainfulness. Waywardness. Fretfulness. Discontentedness. Picking of quarrels. Immoderate grieving. Severe correcting.

V. *Gluttony.*

GLUTTONY. Drunkenness. Delicate dishes. Eating more than one meal on fasting days. Eating flesh on prohibited days. Banqueted and feasted above my ability. Intemperate feeding.

VI. *Envy.*

ENVY. Grieved at others' prosperity, or to hear them well spoken of. Rejoiced at their hurt. Dispraised their mer-

chandise. Interpreted their doings or sayings in the worst sense.

VII. *Sloth.*

SLOTH. Indevotion. Drowsiness, or sleepiness. Idleness or laziness. Overmuch seeking my own ease. Inconstant in good purposes. Neglected things given me in charge. Ungrateful to God for his benefits. Unthankful to my friends and benefactors. Chosen rather to want, than to work or labor for my living. Not prayed for the faithful souls departed.

In all which we not only sin ourselves, but also become accessory to another's sin; either by commanding, counselling, consenting, or approving; by not endeavoring to hinder; by not

admonishing; and, lastly, by evil example.

A Prayer for obtaining Contrition.

I HAVE now, here before me, O Lord! a sad prospect of the manifold offences by which I have displeased thy divine Majesty, and which, I am assured, will appear in judgment against me, if I repent not, and my soul be not disposed, by a hearty sorrow, to receive thy pardon. But this sorrow, O Lord! this repentance, must be thy free gift; and if it comes not from the hand of thy mercy, all my endeavors will be vain, and I shall be for ever miserable. Have mercy, therefore, on me, O Father of mercies! and pour forth into my heart

thy grace, whereby I may sincerely repent me of all my sins; give me a true contrition, that I may bewail my past misery and ingratitude, and grieve from my heart for having offended thee, so good a God. Permit me not to be deluded with a false sorrow, as I fear I have been too often, through my own weakness and neglect: but let it be now thy gift descending from thee, O Father of lights! that so my repentance may be accompanied with an amendment and change of life, and I may be acquitted of all my sins, and once more received into the number of thy servants; through Jesus Christ our Lord. *Amen.*

Meditation before confession, in order to excite in the soul a hearty sorrow for having offended God.

CONSIDER, first, my soul, that God is thy first beginning, from whom thou hast received thy whole being; that he has made thee for himself, and for a happy eternity; and sent thee into this world to the end, that, by loving and serving him, thou mightest merit this happy eternity.

Consider, secondly, what a filthy monster sin is, which thou hast hitherto carried about with thee, and cherished in thy breast. Mortal sin is so great an evil, so black, so odious, and hideous, that hell itself has nothing worse. It is the greatest

of all evils, and infinitely opposite to the Sovereign Good. This dismal poison changed, in a moment, innumerable angels into ugly devils; it is the bane of the whole world; and daily crowds hell with innumerable souls.

Consider, thirdly, the multitude of thy sins; and how, from thy first attaining to the use of reason, till this very hour, thou hast not let one day pass, without many ways offending thy God. And what had he done, to deserve this treatment at thy hands? Ah! how early didst thou turn thy back to him! How quickly didst thou fall from the Supreme Good into the bottomless pit of sin and misery!

Hast thou not defiled all the powers of the soul, and all the senses and members of the body, by manifold sins? Hast thou not perverted all the gifts of God, by abusing them, and turning them to the offence of the giver? And yet all this while he has spared thee, while millions of others have been cut off in their sins.

Consider, fourthly, that death will be with thee very quickly: and that a sudden and unprovided death is frequently the just punishment of sin. Ah! make then thy peace with God in time; and remember, that a death-bed repentance is but a poor chance. Alas! they will certainly deceive themselves, who design to impose upon

God's justice, by living in sin, and dying in grace. Consider also the dreadful account thou must give, immediately after death, of all the sins of thy life; and how wretched thy case will then be, if thou dost not now wash away thy sinful stains by penitential tears.

Consider, fifthly, how good God is in himself, and how good he has been to thee. He is an ocean every way of infinite goodness and perfection; a beauty so charming as to ravish all that see him, and fill their souls eternally with inconceivable joy, delight, and love. He is the inexhaustible source of all perfection, and of all beings; and every good that is in any of his creatures is

from him, by him, and in him. He is eternal, without beginning, ending, or change; he is immense and incomprehensible, filling heaven and earth, and all things therein. His power, wisdom, mercy, and justice, are all infinite: and who art thou, my soul, that so great a God should set his heart upon thee?

Consider, sixthly, the innumerable benefits and favors thou hast received from God. He has given thee thy very being, he formed thy body in thy mother's womb, and created thy immortal soul to his own image and likeness. He preserved thee from perishing by any of those innumerable accidents to which thou wert exposed for the space of nine

months; and brought thee safe to the waters of baptism, where he washed thee from sin, made thee his child, and heir to his kingdom.

Consider, seventhly, how much thy Saviour Jesus Christ, the Son of God, has suffered for thy sins. His whole life was a continual suffering: but what dreadful torments did he endure for thee in his passion and death! What a bitter agony in the garden of Gethsemane! What a bloody sweat! O! the anguish of his sacred soul, which forced from his body this dreadful sweat! O! the heinousness of thy sins, my soul, which thy Saviour has thus bewailed with tears of blood! Alas! it was for the

love of thee, he suffered all this; judged to be worse than Barabbas; rent and torn with whips and scourges; crowned with thorns; derided as a mock king; vested with a purple garment, and a reed given him instead of a sceptre; condemned to a disgraceful death; loaded with a heavy cross on his wounded shoulders; his thirst quenched with gall and vinegar; violently stripped of his clothes, which now cleaved fast to his wounds; stretched on the cross as on a rack, and nailed to it with gross nails, driven through his hands and feet; hoisted up in the air, between two thieves, and there, in most bitter torments and anguish, he was pleased to

hang for the space of three hours, bleeding and dying for the love of thee. Run now at least to thy crucified Saviour; embrace his feet like Magdalen, and strive to wash them with thy tears.

The Method of Confession.

THE penitent kneeling down at the side of his ghostly father, makes the sign of the cross, and asks his blessing: *Pray, father, give me your blessing, for I have sinned.* Then he says the *confiteor* in *Latin* or in *English*, as far as *mea culpa, &c., through my fault, &c.*.

2. After this he accuses himself of his sins, either according to the order of God's com-

mandments, or such other order as he finds most helpful to his memory; adding, after each sin, the number of times that he has been guilty of it, and such circumstances as considerably aggravate the guilt; but carefully abstaining from such as are impertinent or unnecessary, and from excuses and long narrations.

3. After he has confessed all that he can remember, he may conclude with this or the like form: *For these and all other of my sins, which I cannot at this present call to my remembrance, I am heartily sorry; purpose amendment for the future; most humbly ask pardon of God, and penance and absolution of you, my ghostly*

father. He may then finish the *confiteor*, and give an attentive ear to the instructions and advices of his confessor, and humbly accept the penance enjoined by him.

4. While the priest gives him absolution, let him bow down his head, and with great humility call upon God for mercy; and beg of him that he would be pleased to ratify the sentence of absolution in heaven, which his minister pronounces here upon earth.

5. After the confession, let the penitent return to his prayers; and after having heartily given God thanks for having admitted him by the means of this sacrament to the grace of reconciliation, and re-

ceived him, like the prodigal child returning home, let him make an offering of his confession to Jesus Christ, begging pardon for whatever defects he may have been guilty of in it; offering up his resolutions to his Saviour, and begging grace to put them in execution.

6. Let him be careful to perform his penance in due time, and with a penitential spirit.

A Prayer after Confession.

O ALMIGHTY and most merciful God! who, according to the multitude of thy tender mercies, hast vouchsafed once more to receive this prodigal child, after going so many times astray from thee, and to admit him to the sacrament of recon-

ciliation; I give thee thanks, with all the powers of my soul, for this, and all thy other mercies, graces, and blessings, bestowed on me, the most unworthy of all sinners; and, prostrating myself now at thy sacred feet, I offer myself to be henceforward for ever thine. Oh! let nothing in life or death ever separate me from thee. I once more renounce, with my whole soul, all my treasons against thee, and all the abominations and sins of my past life. I renew my promises made in baptism, and from this moment I dedicate myself eternally to thy love and service. O! grant that for the time to come, I may ever fly from and abhor sin more than death it-

self, and avoid all such occasions and companies as have unhappily brought me to it. I resolve henceforward to shun them all, by thy divine grace, without which, of myself, I can do nothing. I resolve to perform *such and such devotions*, for obtaining this grace. I resolve to avoid idleness, and to model for myself a regular order and method of living for the time I have yet to come. I beg thy blessing upon these my resolutions, that they may not be ineffectual, like so many others I have formerly made; for, O Lord! without thee I am nothing but misery and sin. Supply also, by thy mercy, whatever defects have been in this my confession. I am sen-

sible it has been very imperfect, and that I was far from having that true sorrow which the heinousness of my sins required; but let the precious blood of thy only Son supply the deficiency. Accept my poor performance, such as it is, and give me grace to be now and always a true penitent, through the same Jesus Christ thy Son. *Amen.*

INSTRUCTIONS AND DEVOTIONS FOR COMMUNION.

1. "LET *a man prove himself*," says St. Paul, 1 Cor. xi., "*and so let him eat of that bread*," &c. This proving or trying one's self is the first and

most necessary preparation for the holy communion; and consists in looking diligently into the state of one's soul, in order to discover what indispositions or sins may be there concealed; and to apply a proper remedy to them by sincere repentance and confession. Lest otherwise approaching to the holy of holies with a soul defiled with mortal sin, we become *guilty of the body and blood of Christ, and eat and drink judgment to ourselves, not discerning the body of the Lord.* 1 Cor. xi. For this reason we go to confession before communion, in order to clear our souls from the filth of sin.

2. The person that is to receive the blessed sacrament.

must be fasting, at least from midnight, by a precept of the Church, and by a most ancient and apostolic tradition, ordaining, that, in reverence to so great a sacrament, nothing should enter into the body of a Christian before the body of Christ.

3. Besides this preparation of confession and fasting, the person that proposes to go to communion must endeavor to aspire to the best devotion he is able, in order to dispose his soul for worthily receiving so great a guest. To which end I recommend to him:

First, To think well on the great work he has in hand; to consider attentively what he is going to receive, and how far

he is from deserving such a favor; and to implore with fervor and humility God's grace and mercy.

Secondly, To propose to himself a pure intention, viz., the honor of God, and salvation of his own soul, and particularly, that by worthily receiving Christ, in this heavenly sacrament, he may come to a happy *union* with him, according to St. John, vi. 57. *He that eateth my flesh, and drinketh my blood, abideth in me, and I in him.*

Thirdly, To meditate on the sufferings and death of his Redeemer: this sacrament being instituted to this end also, that we should *show forth the death of Christ until he comes.* 1 Cor. xi.

Fourthly, To prepare himself by acts of virtue, more especially of *faith*, *love*, and *humility*; that so he may approach his Lord with a firm belief of his real presence in this sacrament, and of that great sacrifice which he heretofore offered upon the cross for our redemption.

A Meditation before Communion, divided into seven points, which may serve as a seven days' preparation for the blessed sacrament.

1. Consider, *first*, That Jesus Christ our Lord, whom we receive in this blessed sacrament, is called in Scripture, *The Lamb which was slain from the beginning of the world.*—*Apocalypse*, xiii. 8. Because from the very

beginning of the world, there was no way of coming to God's mercy or grace, but by faith in a Redeemer to come, and by the merits of his future death and passion. Hence Christ crucified was, from the beginning of the world, the great object of the devotion of the patriarchs and prophets: for him they constantly sighed: him they regarded in all their sacrifices, which were, indeed, so many figures of him, and of his death. All these figures were to have an end, when Christ himself, the very truth, in person, came into the world, and offered himself upon the cross, a sacrifice for the sins of the world. But still his death and passion is to be the perpetual object of the

devotion of all his children and servants, even to the end of the world.

Consider, *secondly*, the types, by which God was pleased in the Old Testament to prefigure this sacrament—especially these three, the tree of life, the paschal lamb, and the manna from heaven. The tree of life which God planted in the midst of the earthly paradise, had that excellent property, that if sin had not banished us from that happy abode, by feeding on the fruit of it, we should have been maintained in constant vigor, strength, and health, and have never died. O! how well does the blessed eucharist answer this noble figure! in which we feed

upon life itself, in its very fountain; and by frequently and worthily approaching it, receive a copious and constant supply of heavenly grace, for maintaining the vigor, strength, and health of the soul; that so we may never incur the second death, but may pass from life to life—from the life of grace to the life of glory, from life concealed under sacramental veils, to life seen and enjoyed without shadow of change for all eternity. The paschal lamb, which was first offered in sacrifice to God, on the evening on which the children of Israel were delivered from the bondage of Egypt, and then was by God's command eaten by all the faithful,

was also a figure of the blessed eucharist, and of the true Lamb of God.

Another figure of the blessed eucharist was the manna from heaven, with which the children of Israel were wonderfully fed, during their forty years' sojourning in the wilderness, before their coming to the land of promise. This food was many ways miraculous, but nothing in comparison of that *living bread*, that bread of life, which is given us in the divine mysteries, which comes down from heaven, in order to carry us up to heaven, that true land of promise, the land of the living, and which nourishes our souls to life eternal. O heavenly manna!

O bread of angels! let my soul always hunger after thee.

Consider, *thirdly*, the mysteries which we celebrate in this thrice blessed sacrament and sacrifice. Here the whole passion and death of Christ is solemnly acted as a most sacred tragedy, by himself in person. Here the Lamb of God presents himself, as slain, to his eternal Father, and his blood most powerfully pleads in our behalf. Here, by the *death* of our Lord, the fountain of all our good plentifully flows into our souls, and ever *lives* and brings forth in us the fruit of life. Here the triumphs of our crucified King, his victorious resurrection and glorious ascension, are displayed. Here

we receive an assurance of the share that we have in Christ, and in his redemption. Here we partake of his *body* and his *spirit*. Here we drink of the fountain of life. Here all the members of Christ are happily united with one another, and with their head, in a sacrament of union and love.

Consider, therefore, *fourthly*, that what most especially calls for our devotion in these most holy mysteries, is the real presence of Jesus Christ himself, true God and true man, under the sacramental veils. Bow thyself down, my soul, to adore this sacred truth: let no proud thoughts of opposition arise in thee, against this admirable sacrament. Captivate

thy understanding to the obedience of faith. Rely upon the express words of truth itself, so often repeated in holy writ, and upon the express declaration of the Church of God, against which the gates of hell can never prevail. The glory and merit of *faith* is to believe what thou canst not see; to acknowledge that the Almighty can do infinitely more than thou canst comprehend, and that no effort of mercy and love can be too great for him who has died for love.

Consider, *fifthly*, how many ways thy Lord and thy God, the Sovereign Good, who delights to be with the children of men, *Prov.* viii. 31, communicates himself to thee. In his

incarnation and birth, he gave himself to be thy companion, and to take upon him all thy miseries. In his death, he gave himself to be thy ransom. In his heavenly sacrament, he gives himself to be thy food, thy comfort and support in thy exile: and in his kingdom above, he designs to give himself as thy eternal reward. Oh! what can he do more, to testify his love to thee? As powerful as he is, he cannot do more for thee, than to give thee himself. Oh! how true is that saying of the beloved disciple, that *God is love!* But what dost thou see in me, dear Lord, that can move thee to love such a poor worm, such a wretched sinner as I am!

Consider, *sixthly*, who it is that thou art to receive in this blessed sacrament; and who thou art that presumest to approach him. He is the great King and Maker of heaven and earth: and the whole creation is a mere nothing in his sight; what a little atom then art thou, compared to him! He is eternal, immense, and every way infinite in power, majesty, beauty, wisdom, and glory. How then, my soul! shall we dare venture to enter into this inward sanctuary, to approach the throne of this infinite majesty, and, unclean as we are, to touch and receive the Holy of Holies? *Ozias* was struck dead for irreverently touching the ark of

the covenant; the *Bethshemites* for irreverently looking on it; and *Nadab* and *Abihu* for offering incense before it with unhallowed fire. Now what was the ark, (in which were laid up the tables of the law,) in comparison with the Lord and Giver of the law, whom we here approach to? When God was about to give the law, the children of Israel were commanded to be purified, and to keep themselves chaste; and nevertheless, to keep their distance from the mountain, where the Lord appeared in thunder and lightning. Moses only was permitted to ascend to the mountain's top, to converse with the Divine Majesty, or rather with an angel, speaking

in his person. And how shall we, with so little purity, dare approach this immense Deity, this *consuming fire!* St. Paul assures us, 1 *Cor.*, that the unworthy receiver is *guilty of the body and blood of the Lord*, and receiveth *judgment to himself, not discerning the body of the Lord.* How then shall we, the most *unworthy* of all sinners, presume to receive this Lord of glory? Must we then stay away till we have the presumption to think ourselves *worthy?* No, certainly: for one of the most necessary dispositions for receiving *worthily*, is to acknowledge and believe our own *unworthiness.*

Consider, *seventhly*, the happy fruits which this divine

sacrament produces in those souls that frequent it with due preparation. *The bread that I will give*, says our Lord, St. John vi., *is my flesh for the life of the world.* And again: *He that eateth my flesh and drinketh my blood, hath eternal life, and I will raise him up at the last day.* And again: *He that eateth my flesh, and drinketh my blood, abideth in me, and I in him.* And, *He that eateth me, shall live by me.* And, *He that eateth this bread, shall live for ever.* Wheresoever our Lord comes, he carries with him all the treasures of life; that is, all grace, charity, and sanctity; and is, on his part, ever ready to open these treasures, and to communicate them

most plentifully to those souls which he comes to visit. These treasures are infinite, and so is the love he bears to us. What gifts, then, what graces, may we not expect, if we come with reverence and humility, with love and devotion, to him who is the fountain of life, grace, and sanctity? Here we receive the bread of life, for the food and nourishment of our souls. Here we meet with a constant supply of sanctifying grace, to repair the daily decays caused by our infirmity and corruption; to give us new strength and vigor to walk on our way, through the wilderness of this world, to the mountain of God; and to make us continually grow in virtue,

till we come to the state of a perfect man, to the measure of the age of the fulness of Christ.

Aspirations after Communion.

Behold, O Lord! I have thee now, who hast all things; I possess thee, who possessest all things, and who canst do all things: Take off my heart then, O my God and my all! from all other things but thee, in all which there is nothing but vanity and affliction of spirit.

Let my soul, O Lord! be sensible of the sweetness of thy presence. Let me taste how sweet thou art, O Lord! that being allured by thy love, I may never more hunt after

worldly joys; for thou art the joy of my heart, and my portion for ever.

Thou art the Physician of my soul, who healest all our infirmities by thy sacred blood. And I am that sick man, whom thou camest from heaven to heal. O! heal my soul, for I have sinned against thee.

Thou art the good Shepherd, who hast laid down thy life for thy sheep. Behold, I am that sheep that was lost, and yet thou vouchsafest to feed me with thy body and blood.

O true light! which enlightenest every man that cometh into this world, enlighten my eyes that I may never sleep in death.

O king of heaven and earth!

rich in mercy, behold I am poor and needy; thou knowest what I stand most in need of; and thou alone canst assist me and enrich me.

Thou art *the Lamb of God, the Lamb without spot, who takest away the sins of the world.* O! take away from me whatever is hurtful to me and displeasing to thee; and give me what thou knowest to be pleasing to thee and profitable to me.

Thou art my love, and all my joy: thou art my God and my all: thou art the portion of my inheritance and of my chalice: thou art he that wilt restore my inheritance to me.

O my God and my all! may the sweet flame of thy love

consume my soul, that so I may die to the world for the love of thee, who hast vouchsafed to die upon the cross for the love of me.

Acts of Devotion, Praise, and Thanksgiving, after Communion.

O MY sweet Jesus! my Creator and my Redeemer! my God and my all! whence is this to me, that my Lord, and so great a Lord, whom heaven and earth cannot contain, should come into this poor cottage, this house of clay of my earthly habitation? O! that I could give thee a hearty welcome! O! that I could entertain thee as I ought! Thy loving-kindness invites me to thy embraces, and I would

willingly say, with the spouse in the Canticles, *I have found him whom my soul loveth; I have held him, and will never let him go;* but the awe of so great majesty checks me: and the sense of my great unworthiness and innumerable sins keeps me back.

Bow down thyself with all thy powers, to adore this sovereign majesty, which has vouchsafed to come to visit thee. Pay him the best homage thou art able, as to thy first beginning and last end; and perfectly annihilate thyself in the presence of this eternal, immense, infinite Deity. Then pour thyself forth in his presence, in praise and thanksgiv-

ing, according to thy best; and invite all heaven and earth to join with thee in magnifying their Lord and thine, for his mercy and bounty to thee.

Oh! what return shall I make to thee, O Lord! for all that thou hast done for me? Behold, when I had no being at all, thou hast created me. And, when I had gone astray, and was lost in my sins, thou hast redeemed me, by dying for me: all that I have, all that I am, is thy gift; and now, after all thy favors, thou hast given me thyself. Blessed be thy name for ever. Thou art great, O Lord! and exceedingly to be praised. Great are thy works, and of thy wisdom

there is no end. But thy tender mercies, thy bounty and goodness to me, are above all thy works; these I desire to confess and extol for ever. Bless then thy Lord, O my soul! and let all that is within thee praise and magnify his name. Bless thy Lord, my soul! and see thou never forget all that he has done for thee. O, all ye works of the Lord! bless the Lord, praise and glorify him for ever. O all ye angels of the Lord! bless the Lord! praise and glorify his name. Bless the Lord, all ye saints! and let the whole church of heaven and earth join in praising and giving him thanks.

INSTRUCTIONS AND DEVOTIONS FOR CONFIRMATION.

When the Apostles had heard that Samaria had received the word of God; they sent to them Peter and John, who when they were come, prayed for them that they might receive the Holy Ghost. For he was not, as yet, *come upon any of them; but they were* only baptized *in the name of the Lord Jesus. Then they* laid their hands *upon them, and they received the Holy Ghost.* Acts, viii. 14, 15, 16, 17.

CONFIRMATION is a sacrament, by which the faithful, who have already been made *children of God* by their *baptism*, receive the Holy Ghost by the prayer and imposition

of the hands of the bishops, the successors of the apostles, in order to their being made *strong and perfect Christians*, and valiant *soldiers of Jesus Christ*. It is called *Confirmation* from its effect, which is to *confirm* or *strengthen* those that receive it, in the profession of the true faith; to give them such courage and resolution as to be willing rather to die than to turn from it; and to arm them in general against all their spiritual enemies.

2. This sacrament was originally designed and instituted by our Lord, for all Christians, and consequently is a *divine ordinance*, which all are obliged to comply with; and is so necessary, that the neglect of re-

ceiving it would be a great sin; more especially in such circumstances where persons are exposed to persecutions on account of their religion, or to other temptations against faith.

3. The principal effects of this sacrament are, a *fortifying* grace, in order to strengthen the soul against all the visible and invisible enemies of the faith; and a certain dedication and *consecration* of the soul by the Holy Ghost, the mark of which dedication and *consecration* is left in the soul as a *character* which can never be effaced.

4. Hence this sacrament can be received but once; and it would be a sacrilege to attempt

to receive it a second time: for which reason, also, the faithful are bound to take extreme care to come to this sacrament duly disposed; lest, if they should be so unhappy as to receive it in mortal sin, they would receive their own condemnation; and run the risk of being deprived for ever of its grace.

5. Now the dispositions which the Christian must bring along with him, to receive worthily the sacrament of *Confirmation*, must be a *purity of conscience*, at least from all mortal sin; for which reason he ought to go to confession before he is *confirmed*, for the Holy Ghost will not come to a soul in which Satan reigns by mortal sin. 2. A sincere de-

sire of giving himself up to the Holy Ghost, to follow the influence of his divine grace, to be his temple for ever; and, by his assistance, to answer all the obligations of a soldier of *Christ*.

6. Hence a Christian ought to prepare himself for this sacrament, by fervent prayer, as we find the apostles prepared themselves for the receiving of the Holy Ghost. *They continued with one accord in prayer*, says *St. Luke*, speaking of the ten days that passed between the ascension of our Lord and pentecost; *and they were continually in the temple praising and blessing God.* How happy shall they be, who, like them, prepare themselves for

the Holy Ghost by these spiritual exercises.

7. The obligations which accompany the character of *Confirmation*, and which a Christian takes upon himself when he receives the sacrament, are, to bear a true and perpetual allegiance to the great King, in whose service he lists himself as a soldier, to stand to his colors, the cross of *Christ*, the mark of which he receives on his forehead; to fight his battles against his enemies, the world, the flesh, and the devil; to be faithful unto death; and rather to die than desert from the service, or to change sides, and go over to the enemy by wilful sin: in fine, to live up to the glorious character of a *sol-*

dier of Christ; and to maintain that interior purity and sanctity which becomes *the temple of the Holy Ghost,* by a life of prayer and a life of love. Where the *character* of our *confirmation,* when we shall bring it with us before the judgment seat of *Christ,* shall be found to have been accompanied with such a life as this, it will shine most gloriously in our souls for all eternity: but if, instead of living up to it, we should be found to have been *deserters* and *rebels,* and to have violated this sacred *character* by a life of sin, it will certainly rise up in judgment against us, it will condemn us at the bar of divine justice, it will cast us deeper into the

bottomless pit; and be a mark of eternal ignominy and reproach to our souls amongst the damned.

8. The manner of administering the sacrament of Confirmation is as follows: First, the *Bishop* turning towards those that are to be confirmed, with his hands joined before his breast, says:—

Bish. "May the Holy Ghost come down upon you; and the power of the Most High keep you from all sin.

Ans. "Amen."

Then making the sign of the cross, he says:

Bish. "Our help is in the name of the Lord.

Ans. "Who made heaven and earth.

Bish. "O Lord, hear my prayer:

Ans. "And let my cry come to thee.

Bish. "The Lord be with you;

Ans. "And with thy spirit."

Then extending his hands towards those who are to be confirmed, which the ancients called the *Imposition of hands*, he addresses this solemn prayer to the eternal Father, begging of him through *Jesus Christ* his Son, that he would send down his Holy Spirit, with all his gifts, into their souls.

Bish. "Let as pray.

"O almighty, everlasting God, who hast vouchsafed to regenerate these thy servants, by water and the Holy Ghost, and who hast given them the remission of their sins: send forth upon them the sevenfold Holy Spirit, the Paraclete, from heaven.

Ans. "Amen.

Bish. "The spirit of wisdom and of understanding.

Ans. "Amen.

Bish. "The spirit of counsel and of fortitude.

Ans. "Amen.

Bish. "The spirit of knowledge and of piety.

Ans. "Amen.

Bish. "Replenish them with the spirit of thy fear, and sign them with the sign of the ✠

cross of *Christ*, in thy mercy, unto life everlasting, through the same *Jesus Christ*, thy Son our Lord, who liveth and reigneth with thee in the unity of the *same* Holy Spirit, one God, world without end. *Amen.*"

Then the bishop takes the name of each person that is to be *confirmed*, which may either be the same they had in baptism, or the name of any saint whom they choose for their patron, and makes the sign of the cross on the forehead of each, with the holy *Chrism*, or consecrated oil, saying:

Bish. "N., I sign thee with the sign of the cross, and I confirm thee with the chrism of salvation, in the name of ✠ the Fa-

ther, and of ✠ the Son, and of the Holy ✠ Ghost.

Ans. "Amen."

Then he gives the person *confirmed* a little blow on the cheek, saying, *Pax tecum, Peace be with thee;* to signify that henceforth he is to be ready, like a true soldier of *Jesus Christ*, to suffer patiently all kinds of affronts and injuries for his faith, and for the cause of his Lord; and to comfort himself, that the true *peace* of God which *surpasseth all understanding*, (Phil. iv. 7,) will ever be with him in all his conflicts and sufferings for so good a cause.

The *Chrism*, with which the sacrament of *Confirmation* is

administered in the Catholic church, is a compound of *oil* of olives, and *balm* or *balsam*, solemnly consecrated by the bishop on *Maunday Thursday;* kept with great veneration in the church, and made use of only in the consecration of such things as are in a particular manner set aside for the service of God, and dedicated and sanctified to him. Thus we consecrate, with this holy unction, bishops, churches, altars, and chalices; and whatsoever is once anointed with this sacred chrism, is in such a manner looked upon as set apart for God, that it must not, on any account, be perverted or turned to profane uses: it would be no less a crime than

sacrilege, to violate or profane any such thing as has been thus sanctified. Hence Christians are to understand, that, by this *unction* of the holy *chrism*, which they receive in their confirmation, they are also solemnly dedicated and consecrated to God, to be his temples for ever; that this *outward unction* is the visible sign of an *inward unction* and sanctification of their souls by the Holy Ghost; that the mysterious compound of the *oil* and *balm* denotes the properties, graces, and effects of this Holy Spirit in their souls, by the *strengthening and softening* of the *oil*, and the *sweet odor* of the *balm;* and that from this time forward, they must

consider themselves as dedicated in such a manner to God, both in soul and body, as that it would be a kind of sacrilege to profane either of them by mortal sin.

After all have been confirmed, the bishop washes his hands, and, in the mean time, the following anthem is said or sung:

"Confirm, O God, that which thou hast wrought in us from thy holy temple which is in *Jerusalem*. Glory be to the Father, &c.

"As it was in the beginning," &c.

Then, after repeating again the anthem, "Confirm, O God," &c., the bishop, standing turn-

ed towards the altar, prays as follows:

Bish. "Show us, O Lord, thy mercy!

Ans. "And grant us thy salvation.

Bish. "O Lord, hear my prayer!

Ans. "And let my cry come to thee.

Bish. "The Lord be with you;

Ans. "And with thy spirit.

Bish. "Let us pray.

"O God, who gavest the Holy Ghost to thy apostles, and hast been pleased to ordain that by them, and by their successors, he should be given to the rest of the faithful; mercifully look down upon

what we thy poor servants have done; and grant that the hearts of these thy faithful, whose foreheads we have anointed with thy sacred chrism, and signed with the sign of the holy cross, may, by the same Holy Ghost coming down into them, and by his vouchsafing to dwell in them, be made the temple of his glory. Who with the Father and the same Holy Ghost, livest and reignest God, world without end. *Amen.*"

Then the bishop gives his benediction to all present in these words:

"Behold, thus shall every man be blessed, who feareth the Lord. May the Lord bless

✠ you out of *Sion,* that you may see the good things of *Jerusalem* all the days of your life; and that you may live with him for all eternity. *Amen.*"

PRAYERS BEFORE AND AFTER CONFIRMATION.

Before Confirmation, it would be proper, during some days, to prepare for it by frequent and fervent prayer; especially by frequent acts of sorrow and contrition for all our known and unknown sins, reciting for that purpose the Miserere Psalm, *or the* Prayer of a Penitent Sinner.

The following prayer may also be made use of on this occasion.

A PRAYER BEFORE CONFIRMATION.

O God of infinite goodness and bounty, who hast been pleased, at *my baptism*, to make me a Christian, to sanctify my soul with thy grace, and to honor me with the glorious title of thy child; which, alas! for my part, I have so wretchedly corresponded with, and have even forfeited a thousand times by my sins; behold, notwithstanding all my ingratitude, and my repeated treasons, which thou hast so long and so patiently endured; thou art still pleased not only to invite me to return to thee, and to offer me thy mercy, but also

to call upon me at this time to come, and to present myself, in order to receive the greatest of all thy gifts, even thy own most Holy Spirit, to be consecrated to thee by his unction; to be made a strong and perfect Christian, and a soldier of thy Son. O may all heaven and earth praise thee, bless thee, and glorify thee for ever, for all thy mercy, goodness, and bounty to me! And now, dearest Lord, I desire to come, because such is thy will and my duty, to receive this great sacrament of confirmation; that I may, like thy apostles, be *baptized with the Holy Ghost*, and *endowed with power from on high*; and like them be changed, by divine grace, into an-

other man, in such manner as henceforward to live up to the dignity, and to fulfil every part of the duty of a *soldier of Christ;* and to preserve and maintain, even to death, that purity and sanctity which becomes the *temple* of the living God. But, O my God, how far am I from being worthy to approach this heavenly sacrament! How can I expect that thy Holy Spirit should come into my inward house, to make it his temple, which has been so long possessed by unclean spirits! Where are the dispositions in me, which the apostles brought, and which all Christians ought to bring along with them, to the receiving of the Holy Ghost? O! I ac-

knowledge myself infinitely unworthy; I confess and detest, from the bottom of my heart, all my past uncleanness and abominations; I humbly crave thy mercy and pardon, through *Jesus Christ* thy Son; and beg through him, that thou wilt be pleased to cleanse my soul from all its filth with his precious blood, and to give me thy grace to come to this sacrament with that humility, faith, and devotion, which is most agreeable to thee. O Divine Spirit, do thou prepare my soul for thyself! Behold I come, desiring to give up myself to thee for all time and eternity; that thou mayest ever live and reign in my soul: and O let my whole soul henceforward be per-

petually subject to thee, and let nothing in me ever more rebel against thee. *Amen.*

A PRAYER AFTER CONFIRMATION.

O MY God, I now desire to adore thee, bless thee, and glorify thee for ever, for all thou hast done for me, and for thy whole church, both of heaven and earth. I would now gladly join both my heart and voice, with all thy angels and saints in heaven, and with all that fear thee and love thee on earth, in giving perpetual praise to thee for thy infinite goodness; and in particular, for that love thou hast showed to me this day. I give thee thanks from the bottom of my heart, for having sent down the Holy

Spirit into my soul, with all his gifts and graces. O let him now take full possession of my soul: let this heavenly unction penetrate into the very centre of my interior; let his divine *wisdom* ever preside there; may it ever enlighten me with his gift of *understanding*, and dispel all my darkness; may it direct me with his *counsel*, strengthen me with his *fortitude*, instruct me with his *knowledge*, make me ever fervent in all *good* with his *piety* and *godliness*, and let his *divine fear* ever restrain me from all *evil*. And now, dear Lord, since thou hast been pleased, by this sacrament, to consecrate and sanctify my soul for thyself, and to make it thy

temple, be pleased also to drive far from it, by thy grace, all that may violate or profane it, or render it any ways disagreeable in thy eyes. O keep it for ever for thyself, and restrain Satan from ever entering into it any more. O let it be a *house of prayer*, in which thou mayest be ever *worshipped in spirit and in truth*, and suffer it not to be made any more *a den of thieves*. Give me grace also to fulfil, with perfection, every branch of the duty of thy *soldier*, which glorious title thou hast *conferred* on me this day: arm me completely for the warfare in which I am happily engaged, and stand by me in all my conflicts, to crown me with victory. O make me

faithful unto death, and bring me safe through all the dangers of my mortal pilgrimage to the crown of everlasting *life*. Through *Jesus Christ* our Lord. *Amen.*

THE SEVEN PENITENTIAL PSALMS,

Proper to be said on Fasting Days, and other penitential times.

ANTHEM.

REMEMBER not, O Lord! our offences, nor those of our parents, and take not revenge on our sins.

Psalm vi. *Domine, ne in furore.*

O LORD! rebuke me not in thy fury, nor chastise me in thy wrath.

Have mercy on me, O Lord! for I am weak; heal me, O Lord! for all my bones are troubled.

And my soul is troubled exceedingly, but thou, O Lord! how long?

Turn to me, O Lord! and deliver my soul; O! save me for thy mercy's sake.

For there is none in death, that is mindful of thee; and who shall confess to thee in hell?

I have labored in my groanings, every night I will wash my bed; I will water my couch with my tears.

My eye is troubled through fury; I have grown old among all my enemies.

Depart from me, all ye that

work iniquity; for the Lord hath heard the voice of my weeping.

The Lord hath heard my petition: the Lord hath received my prayer.

Let all my enemies be ashamed, and very much troubled; let them be turned back, and be ashamed very speedily.

Glory be to the Father, &c.

Psalm xxxi. *Beati quorum.*

Blessed are they whose iniquities are forgiven, and whose sins are covered.

Blessed is the man to whom the Lord hath not imputed sin, neither is there guile in his spirit.

Because I was silent, my

bones grew old; whilst I cried all the day.

For day and night thy hand was heavy upon me; I am converted in my anguish, whilst the thorn is fastened.

I have acknowledged my sin to thee, and my injustice I have not concealed.

I said I will confess against myself my injustice to the Lord; and thou hast forgiven the impiety of my sin.

For this shall every one that is holy pray to thee in a seasonable time.

Yet in the deluge of many waters, they shall not approach him.

Thou art my refuge from the tribulation which hath surrounded me; my joy, deliver

me from them that encompass me.

I will give thee understanding, and I will instruct thee in the way in which thou shalt go; I will fix my eyes upon thee.

Do not become as the horse and mule that have no understanding.

With bit and bridle bind fast their jaws, who do not approach thee.

Many are the scourges of a sinner, but mercy shall encompass him that hopeth in the Lord.

Be joyful in the Lord, and rejoice, ye just! and glory, all ye right of heart!

Glory, &c.

Psalm xxxvii. *Domine, ne in furore.*

O Lord, rebuke me not in thy fury, nor chastise me in thy wrath.

For thy arrows are fastened in me, and thy hand hath been strong in me.

There is no health in my flesh, because of thy wrath; there is no peace for my bones, because of my sins.

For my iniquities are gone over my head; and as a heavy burden, are become heavy upon me.

My sores are putrefied and corrupted, because of my foolishness.

I am become miserable, and am bowed down even to the

end: I went sorrowful all the day long.

For my loins are filled with illusions; and there is no health in my flesh.

I am afflicted and humbled exceedingly; I roared with the groaning of my heart.

O Lord! all my desire is before thee, and my groaning is not hid from thee.

My heart is troubled, my strength hath left me; and the light of my eyes itself is not with me.

My friends and my neighbors have drawn near, and stood against me.

And they that were near me stood afar off: and they that sought my soul used violence.

And they that sought evils

to me, spoke vain things, and studied deceit all the day long.

But I, as one deaf, did not hear; and as one dumb, that openeth not his mouth.

And I became as a man that heareth not; and that hath no reproofs in his mouth.

For in thee, O Lord! have I hoped; thou wilt hear me, O Lord, my God!

For I said, lest at any time my enemies rejoice over me; and whilst my feet are moved, they speak great things against me.

For I am prepared for scourges, and my sorrow is always in my sight.

For I will declare my iniquity; and I will think of my sin.

But my enemies live, and are strengthened over me; and they are multiplied, who hate me unjustly.

And they that return evil for good, have detracted me, because I followed goodness.

Forsake me not, O Lord my God! depart not from me.

Attend unto my help, O Lord, the God of my salvation!

Glory, &c.

Psalm l. *Miserere.*

HAVE mercy on me, O God! according to thy great mercy.

And according to the multitude of thy tender mercies, blot out my iniquity.

Wash me yet more from my iniquity; and cleanse me from my sin.

For I know my iniquity, and my sin is always before me.

To thee only have I sinned, and have done evil before thee, that thou mayest be justified in thy words, and mayest overcome when thou art judged.

For behold I was conceived in iniquities; and in sins hath my mother conceived me.

For behold thou hast loved truth: the uncertain and hidden things of thy wisdom thou hast made manifest to me.

Thou shalt sprinkle me with hyssop, and I shall be cleansed; thou shalt wash me, and I shall be made whiter than snow.

To my hearing thou shalt give joy and gladness; and the bones that are humbled shall rejoice.

Turn away thy face from my sins, and blot out all my iniquities.

Create a clean heart in me, O God! and renew a right spirit within my bowels.

Cast me not away from thy face, and take not thy holy spirit from me.

Restore unto me the joy of thy salvation, and confirm me with a perfect spirit.

I will teach thy ways to the unjust; and the wicked shall be converted to thee.

Deliver me from blood, O God, the God of my salvation! and my tongue shall extol thy justice.

Thou, O Lord! wilt open my lips, and my mouth shall declare thy praise.

For if thou hadst desired sacrifice, verily I had given it; with burnt-offerings thou wilt not be delighted.

A sacrifice to God is an afflicted spirit; a contrite and humble heart, O God! thou wilt not despise.

Deal favorably, O Lord! in thy good will with Sion, that the walls of Jerusalem may be built up.

Then shalt thou accept the sacrifice of justice, oblations, and whole burnt-offerings; then shall they lay calves upon thy altar.

Glory, &c.

Psalm ci. *Domine, exaudi.*

O Lord! hear my prayer, and let my cry come unto thee.

Turn not away thy face from me; in what day soever I am in tribulation, incline thine ear to me.

In what day soever I shall call upon thee, hear me speedily.

For my days are vanished as smoke; and my bones are withered as fuel for the fire.

I am smitten as grass, and my heart is withered; because I forgot to eat my bread.

Through the voice of my groaning, my bones have cleaved to my flesh.

I am become as a pelican of the wilderness; I am become as a night-raven in the house.

I have watched, and am become as a sparrow, solitary upon the house-top.

All the day long my enemies upbraided me, and they that praised me, did swear against me.

For I did eat ashes like bread, and mingled my drink with weeping.

From the face of thy wrath and indignation, because lifting me up thou hast thrown me down.

My days have declined like a shadow; and I am withered as grass.

But thou, O Lord, remainest for ever; and thy memorial, from generation to generation.

Thou, rising up, shalt have mercy on Sion; for it is time to have mercy on it, for the time is come.

For the stones thereof have

pleased thy servants, and they shall have pity on the earth thereof.

And the Gentiles shall fear thy name, O Lord! and all the kings of the earth thy glory.

For the Lord hath built Sion; and he shall be seen in his glory.

He hath regard to the prayers of the humble; and he hath not despised their petition. Let these things be written unto another generation; and the people that shall be created shall praise the Lord.

Because he hath looked forth from his high sanctuary; the Lord from heaven hath looked upon the earth.

That he might hear the groans of them that are in fet-

ters; that he might unbind the children of them that are slain.

That they may declare the name of the Lord in Sion, and his praise in Jerusalem.

In the assembling of the people together in one, and kings to serve the Lord.

He answered him in the way of his strength; declare unto me the fewness of my days.

Call me not back in the midst of my days. Thy years are unto generation and generation.

In the beginning, O Lord! thou foundedst the earth; and the heavens are the works of thy hands.

They shall perish, but thou remainest; they shall grow old as a garment.

And as a vesture thou shalt

change them, and they shall be changed: but thou art always the self-same; and thy years shall not fail.

The children of thy servants shall inhabit; and their seed shall be directed for ever.

Glory, &c.

Psalm cxxix. *De Profundis.*

From the depths I have cried to thee, O Lord! Lord! hear my voice.

Let thy ears be attentive to the voice of my petition.

If thou wilt observe iniquities, O Lord! Lord! who shall stand it?

For with thee, there is merciful forgiveness: and for thy law, I have expected thee, O Lord!

My soul hath relied on his word: my soul hath hoped in the Lord.

From the morning watch, even until night, let Israel hope in the Lord.

Because with the Lord there is mercy, and with him plentiful redemption.

And he shall redeem Israel from all his iniquities.

Glory, &c.

Psalm cxlii. *Domine, exaudi.*

O Lord! hear my prayer, with thine ears receive my petition in thy truth; hear me in thy justice.

And enter not into judgment with thy servant; for no man living shall be justified in thy sight.

For the enemy hath persecuted my soul; he hath humbled my life in the earth.

He hath made me dwell in darkness, as those who have been dead of old; and my spirit is in anguish upon me, my heart is troubled within me.

I was mindful of the ancient days, I meditated on all thy works; on the works of thy hands did I meditate.

I stretched forth my hand to thee; my soul is as earth without water unto thee.

Hear me speedily, O Lord! my spirit hath fainted away.

Turn not away thy face from me, lest I be like unto them that go down into the pit.

Cause me to hear thy mercy

in the morning, for I hoped in thee.

Make the way known to me wherein I should walk; for I have lifted up my soul to thee.

Deliver me from my enemies, O Lord! to thee have I fled; teach me to do thy will, for thou art my God.

Thy good Spirit shall conduct me into the right land; for thy name's sake, O Lord! thou wilt enliven me in thy equity.

Thou wilt bring my soul out of tribulation; and in thy mercy, thou wilt destroy my enemies.

And thou wilt destroy all them that afflict my soul; for I am thy servant.

Glory, &c.

ANTHEM.

REMEMBER not, O Lord! our offences, nor those of our parents, and take not revenge of our sins.

The Litany of Saints.

LORD! have mercy on us.
Christ! have mercy on us.
Lord! have mercy on us.
Christ! hear us, Christ! graciously hear us.
God the Father of heaven, *have mercy on us.*
God the Son, Redeemer of the world, *have mercy on us.*
God the Holy Ghost, *have mercy on us.*
Holy Trinity one God, *have mercy on us.*

Holy Mary,
Holy Mother of God,
Holy Virgin of Virgins,
St. Michael,
St. Gabriel,
St. Raphael,
All ye holy Angels and Archangels,
All ye holy Orders of blessed Spirits,
St. John Baptist,
St. Joseph,
All ye holy Patriarchs and Prophets,
St. Peter,
St. Paul,
St. Andrew,
St. James,
St. John,
St. Thomas,
St. James,
St. Philip,

Pray for us.

St. Bartholomew,
St. Matthew,
St. Simon,
St. Thaddæus,
St. Matthias,
St. Barnaby,
St. Luke,
St. Mark,
All ye holy Apostles and Evangelists,
All ye holy Disciples of our Lord,
All ye holy Innocents,
St. Stephen,
St. Laurence,
St. Vincent,
St. Fabian and St. Sebastian,
St. John and St. Paul,
St. Cosmas and St. Damian,
St. Gervaise and St. Protase,

Pray for us.

All ye holy Martyrs, St. Sylvester, St. Gregory, St. Ambrose, St. Augustine, St. Jerome, St. Nicholas, St. Martin, All ye Holy Bishops and Confessors, All ye holy Doctors, St. Anthony, St. Bennet, St. Bernard, St. Dominick, St. Francis, All ye holy Priests and Levites, All ye holy Monks and Hermits, St. Mary Magdalen, St. Agatha,	*Pray for us.*

St. Lucy,
St. Agnes,
St. Cecily,
St. Catharine,
St. Anastasia,
All ye holy Virgins and Widows,
Pray for us.

All ye Men and Women, Saints of God, *make intercession for us.*

Be merciful unto us. *Spare us, O Lord!*

Be merciful unto us. *Graciously hear us, O Lord!*

From all evil,
From all sin,
From thy wrath,
From a sudden and unprovided death,
From the deceits of the Devil,
From anger, hatred, and all ill-will,
O Lord! deliver us.

From the spirit of Fornication,
From Lightning and Tempest,
From everlasting death,
Through the mystery of thy holy Incarnation,
Through thy Coming,
Through thy Nativity,
Through thy Baptism and Holy Fasting,
Through thy Cross and Passion,
Through thy Death and Burial,
Through thy Holy Resurrection,
Through thy admirable Ascension,
Through the coming of the Holy Ghost, the Comforter,
In the Day of Judgment,

O Lord! deliver us.

We sinners, *Do beseech thee to hear us.*

That thou spare us, *We beseech thee to hear us.*

That thou pardon us, *We beseech thee to hear us.*

That thou vouchsafe to govern and preserve thy holy Church,

That thou vouchsafe to preserve our Apostolic Prelate, and all Ecclesiastical Orders, in thy holy religion,

That thou vouchsafe to humble the enemies of thy holy Church,

That thou vouchsafe to give peace and true concord to Christian kings and princes,

That thou vouchsafe to

We beseech thee to hear us.

grant peace and unity to all Christian people,

That thou vouchsafe to confirm and preserve us in thy holy service,

That thou lift up our minds to heavenly desires,

That thou render eternal good things to all our benefactors,

That thou deliver our souls, and those of our brethren, kinsfolks, and benefactors, from eternal damnation,

That thou vouchsafe to give and preserve the fruits of the earth,

That thou vouchsafe to give eternal rest to all the Faithful departed,

We beseech thee to hear us.

That thou vouchsafe graciously to hear us, Son of God, } *We, &c.*

Lamb of God, who takest away the sins of the world, *Spare us, O Lord!*

Lamb of God, who takest away the sins of the world, *Hear us, O Lord!*

Lamb of God, who takest away the sins of the world, *Have mercy on us.*

Christ hear us; Christ graciously hear us.

Lord have mercy on us; Christ have mercy on us; Lord have mercy on us.

Our Father, &c., *in secret.*

V. And lead us not into temptation.

R. But deliver us from evil. *Amen.*

Psalm lxix.

INCLINE unto my aid, O God! O Lord! make haste to help me.

Let them be confounded and ashamed that seek my soul.

Let them be turned backward and blush for shame, that desire evils to me.

Let them be turned backward and blush for shame, that say to me, 'Tis well, 'tis well.

Let all that seek thee, rejoice and be glad in thee; and let such as love thy salvation say always, The Lord be magnified.

But I am needy and poor, O God! help me.

Thou art my helper and my deliverer: O Lord! make no

delay. Glory be to the Father, &c.

V. Save thy servants.

R. Trusting in thee, O my God!

V. Be unto us, O God! a tower of strength.

R. From the face of the enemy.

V. Let not the enemy prevail against us.

R. Nor the son of iniquity have power to hurt us.

V. O Lord! deal not with us according to our sins.

R. Neither reward us according to our iniquities.

V. Let us pray for our chief bishop, *N.*

R. The Lord preserve him, and give him life, and make him blessed upon earth, and deliver

him not to the will of his enemies.

V. Let us pray for our benefactors.

R. Vouchsafe, O Lord! for thy name's sake, to reward with eternal life all those who have done us good.

V. Let us pray for the faithful departed.

R. Eternal rest give to them, O Lord! and let perpetual light shine upon them.

V. May they rest in peace.

R. *Amen.*

V. For our absent brethren.

R. O my God! save thy servants trusting in thee.

V. Send them help, O Lord! from thy holy place.

R. And from Sion protect them.

V. O Lord! hear my prayer.

R. And let my cry come unto thee.

Let us pray.

O God! whose property is always to show mercy and to forgive, receive our petitions: that we and all thy servants, who are bound by the chains of sin, may, by the compassion of thy goodness, mercifully be absolved.

Hear, we beseech thee, O Lord! the prayers of thy suppliants, and pardon the sins of them that confess to thee; that in thy bounty thou mayest give us pardon and peace.

Out of thy clemency, O Lord! show thy unspeakable mercy to us, that so thou

mayest both acquit us of our sins, and deliver us from the punishments which we deserve for them.

O God! who by sin art offended, and by penance pacified, mercifully regard the prayers of thy people, making supplications to thee, and turn away the scourges of thy anger, which we deserve for our sins.

O almighty and eternal God! have mercy on thy servant *N.*, our chief bishop, and direct him, according to thy clemency, into the way of everlasting salvation; that by thy grace he may desire those things that are agreeable to thee, and perform them with all his strength.

O God! from whom proceed

holy desires, right counsels, and just works, give to thy servants that peace which the world cannot give; that both our hearts may be disposed to keep thy commandments, and the fear of enemies being removed, the times, through thy protection, may be peaceable.

INFLAME, O Lord! our reins and hearts with the fire of thy Holy Spirit, that we may serve thee with a chaste body, and please thee with a clean heart.

O GOD! the Creator and Redeemer of all the faithful, give to the souls of thy servants departed, the remission of all their sins: that, through pious supplications, they may obtain the pardon which they have always desired.

PREVENT, we beseech thee O Lord! our actions, by thy holy inspirations, and carry them on by thy gracious assistance: that every prayer and work of ours may begin always from thee, and by thee be happily ended.

O ALMIGHTY and eternal God! who hast dominion over the living and the dead, and art merciful to all whom thou foreknowest shall be thine by faith and good works: we humbly beseech thee, that they for whom we have proposed to offer up our prayers, whether this present world still retains them in the flesh, or the world to come hath already received them out of their bodies, may, by the clemency of thy good-

ness, all thy saints interceding for them, obtain pardon and full remission of all their sins; through our Lord Jesus Christ thy Son, who liveth and reigneth one God with thee and the Holy Ghost, world without end. *Amen.*

V. O Lord! hear my prayer.

R. And let my cry come unto thee.

V. May the almighty and merciful Lord graciously hear us.

R. Amen.

V. And may the souls of the faithful, through the mercy of God, rest in peace.

R. Amen.

The Rosary

OF THE

BLESSED NAME OF JESUS.

In the name of the Father, and of the Son, and of the Holy Ghost. *Amen.*

Thou, O Lord! wilt open my lips.

And my tongue shall announce thy praise.

Incline unto my aid, O God!

O Lord! make haste to help me.

Glory be to the Father, and to the Son, and to the Holy Ghost.

As it was in the beginning,

is now, and will be for ever. *Amen.*

THE FIVE MYSTERIES OF THE FIRST PART.

I.

The Incarnation of our Lord Jesus Christ.

The Meditation.

The Son of God assumes human flesh out of the pure blood of the blessed *Mary*, ever Virgin, and is made man in her womb.

O Jesus! Son of *David*, have mercy on us—*ten times.*

Glory be to the Father, &c.

II

The birth of our Lord Jesus Christ.

The Meditation.

The Saviour of the world is born for our redemption: his mother remaining a Virgin.

O Jesus! Son of *David*, have mercy on us—*ten times.*

Glory be to the Father, &c.

III.

The Circumcision of our Lord Jesus Christ.

The Meditation.

Our Saviour being eight days old, begins to suffer for our sins, and his blood already flows for us. He is circumcised according to the law, as if he had been himself a sinner.

O Jesus! Son of *David*, have mercy on us—*ten times.*

Glory be to the Father, &c.

IV.

Our Lord Jesus Christ is found in the temple.

The Meditation.

Our Saviour being twelve years old, shows himself more than mortal by his knowledge and wisdom, teaching the teachers of the *Jews.*

O Jesus! Son of *David,* have mercy on us—*ten times.*

Glory be to the Father, &c.

V.

The baptism of our Lord Jesus Christ.

The Meditation.

The Saviour of the world is baptized by St. *John.* The eternal Father declares him to be his Son.

O Jesus! Son of *David*, have mercy on us—*ten times.*

Glory be to the Father, &c.

The Prayer.

O Jesus! whose name is above all names, that in the name of Jesus every knee may bend, of those that are in heaven, on earth, and in hell; who at the time appointed by the Eternal Wisdom, assumedst flesh in the womb of the blessed *Mary*, ever Virgin, and thus became the son of *David;* whose birth gladdened men and angels; who began so early to suffer for us, and to shed on our account that blood that washeth away the sins of the world; whose immortal wisdom appeared at the age of twelve

years; to whose baptism all heaven was attentive; grant to us to celebrate those mysteries to thy honor, and our own salvation: who with the Father and the Holy Ghost, livest and reignest one God for all eternity. *Amen.*

THE FIVE MYSTERIES OF THE SECOND PART.

I.

Our Saviour washeth his disciples' feet.

The Meditation.

Our Saviour, to show us an example of humility, and how much we ought to serve each other, descendeth so low as to wash the feet of his disciples, though he is the God whom heaven and earth adore.

O Jesus of *Nazareth!* king of the *Jews*, have mercy on us —*ten times.* Glory, &c.

II.

The Prayer of our Lord Jesus Christ in the garden.

The Meditation.

Our Saviour knowing his passion to be now at hand, is so affected with the thoughts of it, and so oppressed with the load of our sins, that he prays to his Almighty Father, that the bitter cup might pass away from him.

O Jesus of *Nazareth!* king of the *Jews*, have mercy on us —*ten times.* Glory, &c.

III.

Our Saviour is apprehended.

The Meditation.

Our Saviour, as if he had been no more than mortal man, yields to the power of men, and permits himself for our redemption to be apprehended as if he were a malefactor.

O Jesus of *Nazareth!* king of the *Jews*, have mercy on us —*ten times.* Glory, &c.

IV.

Our Saviour carries his cross.

The Meditation.

Our Saviour being torn with scourges, and pierced with thorns, to expiate our sins, is obliged to carry the cross, on which he is to die, and moves on laboring in sorrow, towards the place of his crucifixion.

O Jesus of *Nazareth!* king of the *Jews*, have mercy on us —*ten times*. Glory, &c.

V.

The descent of our Saviour into hell.

The Meditation.

The soul of our Saviour being separated by death from the body, descends to that place, where the saints were expecting his redemption.

The Prayer.

O Jesus! whose name is above all names, that in the name of JESUS every knee may bend, of those that are in heaven, on earth, and in hell; whose mysterious humiliations and sorrows, appointed for thee on account of our sins, appeared

in thy washing of the feet of thy servants and creatures: in thy distress and prayer, and bloody sweat: in thy being secured and brought before courts as a criminal: in thy bearing the load of the cross; and in the separation of thy soul from the body, and its descent to the regions below: grant to us to celebrate these mysteries to thy honor, and our own salvation: who with the Father and the Holy Ghost, livest and reignest one God for all eternity. *Amen.*

THE FIVE MYSTERIES OF THE THIRD PART

I.

The Resurrection of our Lord Jesus Christ.

The Meditation.

The soul of our Lord Jesus Christ, which had been separated from the body, is reunited to it by a miracle of the Almighty power, and that body which had been dead, rises to die no more.

O Jesus! Son of the living God, have mercy on us—*ten times.* Glory, &c.

II.

The ascension of our Lord Jesus Christ.

The Meditation.

Our Lord Jesus Christ ascends into the highest heaven, where, the Saviour of mankind, he sits at the right hand of God, the Father Almighty.

O Jesus! Son of the living

God, have mercy on us—*ten times.* Glory, &c.

III.

Our Lord Jesus Christ sends down the Holy Ghost.

The Meditation.

Our Saviour now seated at the right hand of God his Almighty Father, sends down the Holy Ghost, to inspire and animate his disciples, that they may be qualified to publish to mankind his cross and his glory.

O Jesus! Son of the living God, have mercy on us—*ten times.* Glory, &c.

IV.

Our Lord Jesus Christ crowning the blessed saints.

The Meditation.

Our Saviour having by his passion, resurrection, and ascension, opened a way for the sons of *Adam* to heaven, which they had lost by sin, bestows to his Mother and his saints a crown of immortal glory.

O Jesus! Son of the living God, have mercy on us—*ten times.* Glory, &c.

V.

Our Lord Jesus Christ coming to judgment.

The Meditation.

Our Saviour will come in power and majesty, to judge the living and the dead, and to return to every one according to his works.

O Jesus! Son of the living God, have mercy on us—*ten times.* Glory, &c.

The Prayer.

O Jesus! whose name is above all names, that in the name of JESUS, every knee may bend, of those that are in heaven, on earth, and in hell: whose body that was nailed to the cross for mankind, the Almighty raised from death, glorious and immortal; who by thy ascension triumphed over death, and held captivity captive: who according to thy promise, sent down the Spirit that proceedeth from the Father and the Son, the Comforter and the Enlivener; who stretching forth the bounty of

thy almighty hand, shed upon the chosen children of *Adam* that glory, that neither eye hath seen, nor ear hath heard, nor hath it entered into the heart of man; and who will come forth in power and majesty to judge the living and the dead, before whose throne all mortals will appear; grant us to celebrate those mysteries to thy honor, and our own salvation: who with the Father and the Holy Ghost, livest and reignest, one God for all eternity. *Amen.*

N. B. The repeating the above prayers for meditations, is not absolutely necessary. Those who cannot meditate on the mysteries, let them say the creed beforehand in this Rosary and in that of the blessed Virgin.

The works belonging to this Rosary, or to the Rosary of the blessed Virgin, do not bind under any sin.

The Rosary

OF

THE BLESSED VIRGIN.

✠

In the name of the Father, and of the Son, and of the Holy Ghost. Amen.

Vers. HAIL, Mary, full of grace! the Lord is with thee.

Resp. Blessed art thou amongst women, and blessed is the fruit of thy womb, Jesus.

Vers. Thou, O Lord! wilt open my lips.

Resp. And my tongue shall announce thy praise.

Vers. Incline unto my aid, O God!

Resp. O Lord! make haste to help me.

Glory be to the Father, and to the Son, and to the Holy Ghost.

As it was in the beginning, is now, and ever shall be. *Amen. Alleluia.*

From Septuagesima to Easter, instead of Alleluia; say, Praise be to thee, O Lord, King of eternal glory.

THE FIRST PART.—THE FIVE JOYFUL MYSTERIES.*

The First Mystery—The Incarnation.

LET us contemplate in this mystery, how the Angel Ga-

* The five mysteries of the first part, called Joyful, are said on all Mondays and Thursdays, the Sundays of Advent, and those after Epiphany, until Lent.

briel saluted our blessed Lady, with the title of *Full of Grace;* and declared unto her the incarnation of our Lord and Saviour Jesus Christ.

Then say, Our Father, &c., *once.*
Hail Mary, &c., *ten times.*

When the Hail Mary *is repeated a tenth time, the* Decade *finishes with* Glory be to the Father, &c.; *then the prayer.**

Let us pray.

O HOLY Mary, Queen of Virgins! by the most high mystery of the incarnation of thy beloved Son, our Lord Jesus Christ, by which our salvation was so happily begun, obtain

* This method is to be observed in beginning and saying each part of the Rosary.

for us, by thy intercession, light to know this so great a benefit, which he had bestowed upon us; vouchsafing in it to make himself our brother, and thee, his own most beloved mother, our mother also. *Amen.*

II.—THE VISITATION.

LET us contemplate in this mystery, how the blessed Virgin Mary, understanding from the Angel that her cousin, St. Elizabeth, had conceived, went with haste to the mountains of Judea to visit her, and remained with her three months. *Our Father, &c.*

Let us pray.

O HOLY Virgin, most spotless mirror of humility! by

that exceeding charity which moved thee to visit thy cousin, St. Elizabeth, obtain for us by thy intercession, that our hearts may be so visited by thy most holy Son, that being free from all sin, we may praise him, and give him thanks for ever. *Amen.*

III.—THE BIRTH OF OUR LORD JESUS CHRIST IN BETHLEHEM.

LET us contemplate in this mystery, how the blessed Virgin Mary, when the time of her delivery was come, *brought forth our Redeemer, Jesus Christ, at midnight, and laid him in a manger,* because there was no room for him in the inns at Bethlehem. *Our Father, &c.*

Let us pray.

O MOST pure mother of God! by thy virginal and most joyful delivery, in which thou gavest unto the world thy only Son, our Saviour, we beseech thee obtain for us, by thy intercession, grace to lead such pure and holy lives in this world, that we may worthily sing without ceasing, both day and night, the mercies of thy Son, and his benefits to us by thee. *Amen.*

IV.—THE OBLATION OF OUR BLESSED LORD IN THE TEMPLE.

LET us contemplate in this mystery, how the most blessed Virgin Mary, on the day of her Purification, presented the

child Jesus in the temple, where holy Simeon, giving thanks to God with great devotion, received him into his arms. *Our Father, &c.*

Let us pray.

O HOLY Virgin! most admirable mistress and pattern of obedience, who didst present in the temple, the Lord of the temple, obtain for us of thy beloved Son, that, with holy Simeon and devout Ann, we may praise and glorify him for ever. *Amen.*

V.—THE FINDING OF THE CHILD JESUS IN THE TEMPLE.

LET us contemplate in this mystery, how the blessed Vir-

gin Mary, having lost, without any fault of hers, her beloved Son in Jerusalem, sought him for the space of three days, and at length found him in the temple, in the midst of the doctors, disputing with them, being of the age of twelve years. *Our Father, &c.*

Let us pray.

Most blessed Virgin! more than Martyr in thy sufferings, and yet the comfort of such as are afflicted! by that unspeakable joy wherewith thy soul was ravished in finding thy beloved Son in the temple, in the midst of the doctors, disputing with them, obtain of him for us, so to seek him, and to find him in the Holy

Catholic Church, that we may never be separated from him. *Amen.*

THE SALVE REGINA.

HAIL! holy Queen, mother of mercy, our life, our sweetness, and our hope! to thee we cry, poor banished sons of Eve, to thee we send up our sighs, mourning, and weeping, in this valley of tears; turn, then, most gracious advocate, thy eyes of mercy towards us, and after this our exile is ended, show unto us the blessed fruit of thy womb, Jesus; O clement! O pious! O sweet Virgin Mary!

Vers. Pray for us, holy mother of God!

Resp. That we may be made worthy of the promises of Christ.

Let us pray.

O God! whose only begotten Son, by his life, death, and resurrection, has purchased for us the rewards of eternal life, grant, we beseech thee, that, meditating upon those mysteries in the most holy Rosary of the most blessed Virgin Mary, we may imitate what they contain, and obtain what they promise; through the same Christ our Lord. *Amen.*

The Second Part.—The five Dolorous Mysteries *

I.—THE PRAYER AND BLOODY SWEAT OF OUR BLESSED SAVIOUR IN THE GARDEN.

LET us contemplate in this mystery, how our Lord Jesus was so afflicted for us in the garden of Gethsemane, that his body was bathed in a bloody sweat, which ran trickling down in great drops to the ground.

Our Father, &c. Hail Mary, &c. Glory, &c., as before.

Let us pray.

MOST holy Virgin, more than Martyr! by that ardent prayer,

* These five mysteries of the second part, called Dolorous or Sorrowful, are said on Tuesdays and Fridays throughout the year, and on Sundays in Lent.

which thy most beloved Son poured forth unto his Father in the garden, vouchsafe to intercede for us, that our passions being reduced to the obedience of reason, we may always, and in all things, conform and subject ourselves to the will of God. *Amen.*

II.—THE SCOURGING OF OUR BLESSED LORD AT THE PILLAR.

LET us contemplate in this mystery, how our blessed Lord Jesus Christ, after being derided, calumniated, buffeted, and *filled with reproaches*, was by Pilate's order most cruelly scourged, and thus abandoned to the fury of the Jews.

Our Father, &c.

Let us pray.

O MOTHER of God, overflowing Fountain of patience! by those stripes thy only and most beloved Son vouchsafed to suffer for us; obtain of him for us grace, that we may know how to mortify our rebellious senses, and to cut off all occasions of sinning, with that sword of grief and compassion, which pierced thy most tender soul. *Amen.*

III.—THE CROWNING OF OUR BLESSED SAVIOUR WITH THORNS.

LET us contemplate in this mystery, how those cruel ministers of Satan platted a crown of thorns, and most cruelly pressed it on the head of our Lord Jesus Christ.

Our Father, &c.

Let us pray.

O MOTHER of our eternal Prince and King of glory! by those sharp thorns wherewith his holy head was pierced, we beseech thee, that, by thy intercession, we may be delivered here from all motions of pride, and in the day of judgment, from that confusion which our sins deserve. *Amen.*

IV.—JESUS CARRYING THE CROSS.

LET us contemplate in this mystery, how our Lord Jesus Christ, being sentenced to die, bore, with the most amazing patience, the cross, which was laid upon him for his greater torment and ignominy.

Our Father, &c.

Let us pray.

O HOLY Virgin! example of patience! by the most painful carrying of the cross, in which thy Son, our Lord Jesus Christ, bore the heavy weight of our sins, obtain of him for us, by thy intercession, courage and strength to follow his steps, and bear our cross after him to the end of our lives. *Amen.*

V.—THE CRUCIFIXION OF OUR LORD JESUS CHRIST.

LET us contemplate in this mystery, how our Lord and Saviour Jesus Christ, being come to Mount Calvary, was stripped of his clothes, and his hands and feet most cruelly nailed to the cross, in the pres-

ence of his most afflicted mother.

Let us pray.

O HOLY Mary, Mother of God! as the body of thy blessed Son was for us extended on the cross, so may our desires be daily more and more stretched out in his service, and our hearts wounded with compassion for his most bitter passion. And thou, O most blessed Virgin! graciously vouchsafe to help us to accomplish the work of our salvation, by thy powerful intercession. *Amen.*

Hail, holy Queen, &c., *with the verse and prayer as above.*

*The Third Part.—The five Glorious Mysteries.**

I.—THE RESURRECTION OF CHRIST FROM THE DEAD.

LET us contemplate in this mystery, how our Lord Jesus Christ, triumphing gloriously over death, *rose again the third day*, immortal and impassible.

Our Father, &c. Hail Mary, &c. Glory, &c., as before.

Let us pray.

O GLORIOUS Virgin Mary! by that unspeakable joy thou receivedst in the resurrection of thy only Son, we beseech thee obtain of him for us, that our

* These mysteries are assigned for Wednesdays and Saturdays throughout the year, and for Sundays from Easter until Advent.

hearts may never go astray after the false joys of this world, but may be ever and wholly employed in the pursuit of the only true and solid joys of heaven. *Amen.*

II.—THE ASCENSION OF CHRIST INTO HEAVEN.

LET us contemplate in this mystery, how our Lord Jesus Christ, forty days after his resurrection, ascended into heaven, attended by angels, in the sight of his most holy mother, his holy apostles and disciples, to the great admiration of them all.

Our Father, &c.

Let us pray.

O MOTHER of God! comfort of the afflicted! as thy beloved

Son, when he ascended into heaven, lifted up his hands and blessed his apostles; so vouchsafe, most holy Mother! to lift up thy pure hands to him for us, that we may enjoy the benefit of his blessing and thine, here on earth, and hereafter in heaven. *Amen.*

III.—THE COMING OF THE HOLY GHOST TO THE DISCIPLES.

Let us contemplate in this mystery, how our Lord Jesus Christ, being seated at the right hand of God, sent as he had promised, the Holy Ghost upon the apostles, who, after he was ascended, returning to Jerusalem, continued in prayer and supplication with the bless-

ed Virgin Mary, expecting the performance of his promise.

Our Father, &c.

Let us pray.

O SACRED Virgin, tabernacle of the Holy Ghost! we beseech thee obtain, by thy intercession, that this most sweet Comforter, whom thy beloved Son sent down upon his apostles, filling them thereby with spiritual joy, may teach us in this world the true way of salvation, and make us walk in the paths of virtue and good works. *Amen.*

IV.—THE ASSUMPTION OF THE BLESSED VIRGIN MARY INTO HEAVEN.

LET us contemplate in this mystery, how the glorious Vir-

gin, twelve years after the resurrection of the Son, passed out of this world unto him, *and was by him assumed into heaven*, accompanied by the holy angels.

Our Father, &c.

Let us pray.

O MOST prudent Virgin! who, entering into the heavenly palace, didst fill the holy angels with joy, and man with hope, vouchsafe to intercede for us at the hour of death, that, free from the illusions and temptations of the Devil, we may joyfully and successfully pass out of this temporal state, to enjoy the happiness of eternal life. *Amen.*

V.—THE CORONATION OF THE MOST BLESSED VIRGIN MARY IN HEAVEN.

LET us contemplate in this mystery, how the glorious Virgin Mary was, with great jubilee, and exultation of the whole court of heaven, and particular glory of all the saints, *crowned by her Son*, with the brightest diadem of glory.

Our Father, &c.

Let us pray.

O GLORIOUS Queen of all heavenly citizens! we beseech thee, accept this Rosary, which, as a crown of roses, we offer at thy feet, and grant, most gracious Lady! that, by thy intercession, our souls may be inflamed with so ardent a de-

sire of seeing thee so gloriously crowned, that it may never die in us, until it be changed into the happy fruition of thy blessed sight. *Amen.*

Hail, Holy Queen, &c., *with the verse and prayer as before.*

A PRAYER TO THE FIVE WOUNDS.*

O BOUNTIFUL and most sweet Jesus! humbly prostrate before thee. I implore and conjure thee, with all the fervor of my soul, to engrave upon my heart lively sentiments of faith, hope, and charity, a true repentance for my wanderings, and a firm purpose to correct

* A peculiar indulgence has been attached by H. H. P. Pius VII. to the recital of this prayer. For the conditions, see Indulgences.

them: whilst with feeling grief, I ponder in spirit the pains of thy five wounds; having in mind these words of the prophet David: *They have pierced my hands and my feet; they have numbered all my bones.*

The Admission Prayer to Jesus Christ.

Jesus, my God and Saviour! sacrificed on the altar of the cross for the redemption of mankind; I, *N.*, though most unworthy, yet confiding in thy infinite mercy, and moved by an earnest desire and tender devotion towards thy adorable sufferings and life-giving death, do dedicate myself as a perpetual offering to thy divine majesty, in the pious *associa-*

tion of thy painful *agony* and thy blessed Mother grieving under the cross. I most humbly beseech thee, by the separation of thy divine soul from thy sacred body, that I, and all the *Associates*, both now and at the hour of our death, may obtain full remission of our sins, and, being fortified with the sacraments of thy holy Church, may with thee and by thee triumph over the devil and death. *Amen.*

To the blessed Virgin.

Mother of God, Mother of mercy! I beseech thee by that cruel sword of sorrow, which pierced thy afflicted soul, when, standing under the cross of thy beloved *Son*, thou didst see

him die for my salvation, that thou wilt please to be favorable to me, both now, and at the last period of my mortal life. Permit not, O great comforter of sinners! that it ever should be said, thou hast left a soul in extreme necessity which had recourse to thee: but vouchsafe to look on me, and all *Associates*, with those eyes of tender compassion, with which thou didst behold Jesus Christ, when expiring on *Mount Calvary;* that with thee, we may praise him, the *Father*, and the *Holy Ghost*, for all eternity. *Amen.*

To St. Joseph.

Glorious *St. Joseph!* who was so happy as to quit the

earth in the divine arms of *Jesus* thy *God*, and *Mary* thy immaculate spouse; come, I beseech thee, to succor me, and all Associates, both now, and when dreadful death shall terminate our temporal lives. Beg for us, that dying to the world and ourselves, we may live wholly to Christ, and when the happy hour of our dissolution draws near, defend us from the furious attacks of the infernal enemy; that being secured from all sin, we may breathe out our souls joyfully, with our lips upon the cross. *Amen.*

To our good Angel.

My most dear and blessed *Angel!* guardian of my soul

and body, whom God has appointed to watch over me at the hour of death; with profound grief for my former ingratitude, I kneel before thee, offering an inviolable tender of future service. I beg a favor, which thou earnestly desirest to bestow on me, that thou wilt comfort and protect me, both now and in my agony, and likewise all others who associate themselves for this end. Vouchsafe to hear me, since thou lovest me; fortify me in the combat, being thereon that my salvation depends; conduct me to heaven, for which thou art deputed my guide. *Amen.*

SUBJECTS FOR MEDITATIONS, FOR EVERY DAY IN THE WEEK.

With desolation is all the land made desolate, because there is none that considereth in his heart. Jeremiah, ch. xii. v. 11.

Sunday.

1*st Point.* We must all die, and quit all we take content in.

2*d Point.* Our best friends will abandon us, and leave us nothing but a winding-sheet.

3*d Point.* Therefore quit all affections to creatures before they quit you.

Monday.

1. Death is certain, the time

and manner uncertain, whether by a long disease or some unexpected accident.

2. The Son of Man will come at an hour we little expect.

3. Be therefore ready every moment, seeing you may die every moment.

Tuesday.

1. You can only die once, and if you die ill, the loss is irreparable.

2. If any one from hell could return to life, how would he prepare for death!

3. Let the misery of another be your instruction.

Wednesday.

1. Death is often nearer than you imagine, and many who

have promised themselves a long life, have been cut off.

2. Are you so ready, that if death comes, it will be no surprise?

3. Do not live in such a state in which you dare not die.

Thursday.

1. Learn every day the art of dying well.

2. Defer not doing penance till the hour of death.

3. At that time the pains of your body and anguish of your mind will take up all your thoughts.

Friday.

1. Live as you intend to die, for you will die as you live.

2. If you forget God in your

lifetime, you will be forgotten in the hour of your death.

3. The death of the wicked is miserable, the death of the just is precious in the sight of God.

Saturday.

1. Consider what will most affright you at the hour of death, the sins you have committed, the doubtful state of your soul, and the thought of eternity.

2. O death! how bitter is thy memory to a man that hath peace in his riches!

3. Quit therefore all affection to temporal felicity.

pardon of those you have injured.

5. Receive your sickness from the hand of God, with a perfect resignation to his holy will, as a just punishment of your offences.

6. Often procure some friend to read to you the Penitential Psalms, the Litanies, Acts of the Love of God, of Patience, and Resignation, &c.

7. Have the Crucifix, or a picture of Christ crucified, always before your eyes. Think often upon his passion; hide yourself, in spirit, in his wounds, and embrace his feet with all the affection of your soul.

8. Aim, as much as you can, at a penitential spirit, during your sickness. Often

cry to God for mercy, and make frequent acts of contrition for your sins. *St. Augustine* used to say, that no Christian, however innocent his life might have been, ought to venture to die in any other state than that of a *penitent.*

A Prayer to be repeated daily in Sickness.

LORD Jesus Christ! behold, I receive this sickness, with which thou art pleased to visit me, as coming from thy fatherly hand. Thy will be done on earth, as it is in heaven. May this sickness be to the honor of thy holy name, and for the good of my soul. For this end, I here offer myself, with an entire submission to

all thy appointments: to suffer whatever thou pleasest.

But rebuke me not, O Lord! in thy fury, nor chastise me in thy wrath; but have regard to my weakness. Thou knowest how frail I am, that I am nothing but dust and ashes. Deal not with me, therefore, according to my sins, neither punish me according to my iniquities; but according to the multitude of thy most tender mercies, have compassion on me. O! let thy justice be tempered with mercy; and let thy heavenly grace come to my assistance, to support me under this my illness. Confirm my soul with strength from above, that I may bear, with true Christian patience, all the uneasiness,

pains, disquiets, and difficulties of my sickness; and that I may cheerfully accept them as the just punishment of my offences; and, through the merits of thy death and passion, be admitted into the company of the blessed, where I may praise thee for ever. *Amen.*

SHORT ACTS

Of the most necessary virtues, proper to be inculcated in the time of Sickness.

LORD! I accept this sickness from thy hands, and entirely resign myself to thy blessed will, whether it be for life or death. Not my will, but thine, be done. Thy will be done on earth, as it is in heaven.

Lord! I offer up to thee all that I now suffer, or may have yet to suffer, to be united to the sufferings of my Redeemer, and sanctified by his passion.

I adore thee, O my God, and my all! as my first beginning and last end.

Lord! I desire to praise thee for ever, in sickness as well as in health. I desire to join my heart and voice with the whole Church of heaven and earth in blessing thee for ever.

I give thee thanks from the bottom of my heart, for all thy mercies and blessings bestowed upon me and thy whole Church, through Jesus Christ thy Son; and above all, for thy having loved me from all

eternity, and redeemed me with his precious blood. Oh! let not that blood be shed for me in vain.

Lord! I believe all those heavenly truths which thou hast revealed, and which thy holy Catholic Church believes and teaches. Thou art the sovereign truth, which neither canst deceive nor be deceived. And thou hast promised the Spirit of Truth to guide thy Church into all truth: *I believe in God the Father Almighty, &c.* In this faith I resolve, through thy grace, both to live and die. O Lord! strengthen and increase this my faith.

O my God! all my hopes are in thee; and, through Je-

sus Christ my Redeemer, and through his passion and death, I hope for mercy, grace, and salvation from thee.

I desire to be dissolved, and to be with Christ.

I desire to embrace every neighbor with perfect charity, for the love of thee. I forgive, from my heart, all who have any ways offended or injured me: and ask pardon of all whom I have any way offended.

Have mercy on me, O God! according to thy great mercy, and according to the multitude of thy tender mercies, blot out all my iniquities.

Lord! be merciful to me a sinner. Sweet Jesus! Son of the living God! have mercy on me.

I commend my soul to God my Creator, who made me out of nothing; to Jesus Christ my Saviour, who redeemed me with his precious blood; to the Holy Ghost, who sanctified me in baptism. Into thy hands, O Lord! I commend my spirit.

O Holy Mary, Mother of God! pray for us sinners now, and at the hour of our death. O all ye blessed Angels and Saints of God! pray for me, a poor sinner.

A SHORT EXERCISE,

As a preparation for Death, which may be used every day.

1. My heart is ready, O God! my heart is ready; not my will, but thine be done.

2. I most humbly ask par-

don for all my sins, committed against thy sovereign goodness, and repent of them all from the bottom of my heart.

3. I firmly believe whatsoever the holy Catholic Church believes and teaches; and by thy grace, I will die in this belief.

4. I hope to possess eternal life through thy infinite mercy, and the merits of my Saviour Jesus Christ.

5. O my divine Jesus! how great is my desire to receive thy sacred body! O! come now into my soul, at least by a spiritual communion. O! grant that I may worthily receive thee before my death. I desire to unite myself to all the worthy communions, which

shall be made in thy holy Church, even to the end of the world.

6. Grant me thy grace, O my divine Saviour! perfectly to efface all the sins I have committed by any of my senses, by applying daily to my soul thy blessed merits, and the holy unction of thy precious blood.

7. Holy Virgin, Mother of God! defend me from my enemies in my last hour, and present me to thy divine Son. Glorious St. Michael, prince of the heavenly host! thou, my Angel Guardian! and you, my blessed patrons! intercede for me, and assist me in this last and dreadful passage.

8. O my God! I renounce

all temptations of the enemy, and in general, whatsoever may displease thee.

9. O Jesus, my divine Saviour! be a Jesus to me, and save me! O my God! hiding myself with an humble confidence in thy dear wounds, I render my soul into thy divine hands; receive it into the bosom of thy mercy. *Amen.*

A Prayer before Extreme Unction.

Thou hast mercifully provided remedies, O Lord! for all our necessities, grant me thy grace so to make use of them, that my soul may receive all those good effects which thou hast appointed in their institution. Now I desire to be anointed, as thou hast commanded

me by thy apostle; grant, I beseech thee, that by this holy Unction, and the prayers of the Church, I may partake of that spirit, with which Christ suffered on the cross for thy glory, and for the destruction of sin. Give me true patience to support all the pains and trouble of my distemper; give me an inward strength to resist all the temptations of the enemy; give me grace for the pardon of all my failings; give me that true light, by which I may be conducted through the shadow of death, to eternal happiness; and if my health be expedient for thy glory, let this, under thy good pleasure, be the means to restore it. Behold, I approach to this holy ordinance

with a firm faith and confidence in thy goodness, that thou wilt not forsake me in this time of my distress, but that thou wilt stand by me with thy grace, and defend me from all evil, and now prepare my soul for a happy passage.

My eyes have often been delighted with vanities, but now let them be shut to the world, and open to thee alone, my Jesus! pardon me all the sins I have committed by my seeing.

My ears have been open to detractions, profaneness, and unprofitable discourses; let me now give ear to thy word, to thy commands, and thy call, and pardon me, O Jesus! all the sins I have committed by my hearing.

After Extreme Unction.

Hear our prayers, O God! in behalf of thy servant; and since thou hast shown this mercy to him, as to admit him to the helps of thy Church, grant he may partake of the effects of them, even those which thou hast appointed for the comfort of the poor souls in the day of their distress. Grant *him* a full discharge of all *his* sins, that, whenever he shall appear before thee, the enemy may find nothing against him. Stand thou by him, we beseech thee, and be his protector against all evils; let thy grace comfort him, and heavenly strength support him, that however he be weak of himself,

yet through thy assistance he may stand in this day of trial, and cheerfully submit to whatever thou hast appointed for him. Restore him to health, if thou knowest it expedient for him; but if thou hast ordained it otherwise, grant him a happy passage, and admit him into the number of the blessed, through the merits of thy dear Son, who liveth and reigneth with thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

PRAYERS,

Proper to be recited by the assistants, when the dying person is in the extremity, and unable to speak for himself.

LORD Jesus Christ! we be-

seech thee, by thy bitter agony and prayer in the garden, that thou wouldst be pleased to be an advocate with the eternal Father in behalf of this thy servant. *Our Father. Hail, Mary.*

LORD Jesus Christ! who wast pleased to suffer death on the cross for us, we beseech thee to offer up all that anguish and pain, which thou then enduredst, and most especially at the hour of thy death, in behalf of this thy servant. *Our Father. Hail, Mary.*

LORD Jesus Christ! who hadst such love for man, as to become man for his salvation, we beseech thee to show this charity and goodness of thine

to the eternal Father; let that appear in behalf of thy servant, plead his cause, that, by thy powerful mediation, he may be freed from his sins; that he may be safe at the hour of his departure, and find the gate of life open to him. *Our Father. Hail, Mary.*

LORD Jesus Christ! who, by thy precious blood, hast redeemed us, we beseech thee to imprint in the soul of this thy servant, the memory of thy most sacred wounds, that having them in his sight, he may be encouraged to suffer with patience and resolution, and be armed against all the pangs of death.

Grant him now to partake

of the fruit of thy holy incarnation, of thy bitter passion, of thy glorious resurrection, and admirable ascension.

Grant he may be sensible of the effects of thy holy mysteries and sacraments, and of all the prayers which are offered thee by thy holy Church.

Christ Jesus! who wast crucified for our redemption, we beseech thee, by that love which brought thee from heaven, to have compassion on the soul of this thy servant; forgive him all his sins, and by the merits of thy bitter passion, satisfy for all his failings, and supply his defects. Let him now experience the multitude of thy tender mercies, and be

sensible how good his Lord is. Dispose now his soul by thy grace, that he may be prepared, at thy call, to go forth to meet thee. Grant him, we beseech thee, true patience and perfect resignation in his pains and anguish. Give him a full discharge from all his sins; and confirm his faith; strengthen his hope, and perfect his charity, that, departing hence, his soul may be received into thy mercy. O dear Redeemer! by that distress which thou suffeedst on the cross, when thou criedst out to thy eternal Father, we pray thee show mercy to this thy servant in his extremity; hear the sighs and desires of his heart, and since he cannot speak for himself,

speak thou for him, we beseech thee, who art the eternal Word, and to whom the Father will refuse nothing.

Let those hands which were once nailed to the cross, now plead for him, and obtaining his pardon, conduct him into thy eternal rest. *Amen.*

THE RECOMMENDATION OF A SOUL DEPARTING

LORD! have mercy on us.
Christ! have mercy on us.
Lord! have mercy on us.
Holy Mary, *pray for him,* (*her.*)
All ye Angels and Archangels, *pray for him,* (*her.*)
Holy Abel, *pray for him,* (*her.*)

All ye Choir of the Just,
Holy Abraham,
St. John the Baptist,
St. Joseph,
All ye holy Patriarchs and Prophets,
St. Peter,
St. Paul,
St. Andrew,
St. John,
All ye holy Apostles and Evangelists,
All ye holy Disciples of our Lord,
All ye holy Innocents,
St. Stephen,
St. Laurence,
All ye holy Martyrs,
St. Sylvester,
St. Gregory,
St. Augustine,

Pray for him, (her.)

All ye holy Bishops and Confessors,
St. Benedict,
St. Francis,
All ye holy Monks and Hermits,
St. Mary Magdalen,
St. Lucy,
All ye holy Virgins and Widows,
Pray for him, (her.)

All ye Saints of God, *make intercession for him, (her.)*

Be merciful; *Spare him, (her,) O Lord!*

Be merciful; *Deliver him, (her,) O Lord!*

Be merciful; *Receive him, (her,) O Lord!*

From thy Anger, *Deliver him, (her,) O Lord!*

From the Danger of Death, *Deliver him, (her,) O Lord!*

From an ill end, *Deliver him, (her,) O Lord!*

From the pains of hell,
From all evil,
From the Power of the Devil,
By thy Nativity,
By thy Cross and Passion,
By thy Death and Burial,
By thy glorious Resurrection,
By thy admirable Ascension,
By the Grace of the Holy Ghost, the Comforter,
In the Day of Judgment,
Deliver him, (her,) O Lord!

We sinners *beseech thee to hear us.*

That thou spare him, (her,) *We beseech thee to hear us.*

Lord have mercy on us. Christ have mercy on us. Lord have mercy on us.

DEPART, Christian soul! out of this world, in the Name of God the Father Almighty who created thee; in the Name of Jesus Christ, Son of the living God, who suffered for thee; in the Name of the Holy Ghost, who sanctified thee; in the Name of the Angels, Archangels, Thrones, and Dominations, Cherubim, and Seraphim; in the Name of the Patriarchs and Prophets, of the Holy Apostles and Evangelists, of the Holy Martyrs and Confessors, of the Holy Monks and Hermits, of the Holy Virgins and of all the Saints of God; let thy place be this day in Peace, and thy abode in Holy Sion: Through Christ our Lord. *Amen*

God of mercy, God of goodness! O God! who, according to the multitude of thy mercies, forgivest the sins of such as repent, and graciously remittest the guilt of their past offences, mercifully regard this thy servant *N.*, and grant him a full discharge from all his sins, who most earnestly begs it of thee. Renew, O merciful Father! whatever is corrupt in him, through human frailty, or by the snares of the enemy; make him a true member of thy Church, and let him partake of the fruits of thy redemption. *Amen.*

I recommend thee, dear brother! to Almighty God, and leave thee to his mercy, whose

creature thou art, that having paid the common debt, by surrendering thy soul, thou mayest return to thy Maker, who formed thee out of the earth. Let, therefore, the noble company of Angels meet thy soul at its departure; let the court of the Apostles receive thee; let the triumphant army of glorious Martyrs conduct thee; let the crowds of joyful Confessors encompass thee; let the choir of blessed Virgins go before thee; let a happy rest be thy portion in the company of the Patriarchs; and let Jesus Christ appear to thee with a mild and cheerful countenance, and give thee place among those who are to be in his presence for ever. Mayest

thou be a stranger to all that which is punished with darkness, or chastised with flames, and condemned to torments. Let thy wicked enemy, with all his evil spirits, depart from thee: may he tremble at thy approach, in the company of Angels, and retire into the horrid confusion of eternal night. May thy God arise, and thy enemies be put to flight. May all who hate him fly before his face. Let them vanish like smoke, and as wax before the fire; so let sinners perish in the sight of God; but for the just, let them rejoice and be happy in his presence. May all the ministers of hell be filled with confusion and shame, and let no evil

spirit dare to stop thee in thy way. Christ Jesus, who vouchsafed to die for thee, deliver thee from death; Christ Jesus, Son of the living God, place thee in his Garden of Paradise; and may he, the true Shepherd, own thee for one of his flock. May he absolve thee from all thy sins, and place thee at his right hand, in the inheritance of his elect. We pray it may be thy happy lot to behold thy Redeemer face to face, to be ever in his presence, and in the vision of that truth which is the joy of the blessed. And thus placed among those happy spirits, mayest thou be ever filled with heavenly sweetness. *Amen.*

Let us pray.

We commend to thee, O Lord! the soul of this thy servant, and beseech thee, Jesus Christ, Redeemer of the world! that as in mercy to him thou becamest man, so now thou wouldst vouchsafe to admit him into the number of the blessed. Remember, Lord! he is thy creature, not made by strange gods, but by thee, the only true and living God; for there is no other God but thee, none that can work thy wonders. Let his soul find comfort in thy sight, and remember not his former sins; nor any of those excesses which he has fallen into, through the violence of

passion and corruption. For although he has sinned, yet he has still retained a true faith in thee, Father, Son, and Holy Ghost! he has had a zeal for thy honor, and faithfully adored thee, his God, and the Creator of all things.

Remember not, O Lord! we beseech thee, the sins and ignorances of his youth; but according to thy great mercy, be mindful of him in thy eternal glory. Let the Heavens be open to him, and the Angels rejoice with him. Receive, Lord! thy servant into thy kingdom. Let the Archangel St. Michael, the chief of the heavenly host, conduct him. Let the holy Angels of God

meet him, and bring him into the city of heavenly Jerusalem. May blessed Peter, the Apostle, to whom were given the keys of the kingdom of Heaven, receive him. May holy Paul, the Apostle, who was a vessel of election, help him. May St. John, the beloved Disciple, to whom God revealed the secrets of Heaven, intercede for him. May all the holy Apostles, to whom was given the power of binding and loosing, pray for him. May all the blessed and chosen servants of God, who in this world have suffered torments for the name of Christ, pray for him, that, being delivered from this body of corruption, he may be admitted into the

kingdom of Heaven, through the assistance and merits of our Lord Jesus Christ, who liveth and reigneth with the Father and the Holy Ghost, world without end. *Amen.*

The Soul being now departed, the following Responsory is to be said.

COME to his assistance, all ye Saints of God! meet him, all ye Angels of God! receive his soul, and present it now before its Lord! May Jesus Christ receive thee, and the Angels conduct thee to thy place of rest: may they receive his soul, and present it now before its Lord.

R. Eternal rest grant him, O Lord! and let perpetual light

shine unto him. May they present him now before his Lord.

Lord have mercy on us.

Christ have mercy on us.

Lord have mercy on us.

Our Father, &c.

V. And lead us not into temptation.

R. But deliver us from evil.

V. Eternal rest grant him, O Lord!

R. And let perpetual light shine unto him.

V. From the gates of hell.

R. Deliver his soul, O Lord!

V. May he rest in peace.

R. Amen.

V. O Lord, hear my prayer.

R. And let my cry come unto thee.

Let us pray.

To thee, Lord, we recommend the soul of thy servant *N.*, that, being dead to this world, he may live to thee. And whatever sins he has committed through human frailty, we beseech thee, in thy goodness, mercifully to pardon, through Christ our Lord. *Amen.*

Then for a conclusion may be added the following Prayer for the Assistants.

GRANT, O GOD, that while we here lament the departure of thy servant, we may ever remember that we are most certainly to follow him. Give us grace to prepare for that last hour by a good life, that

we may not be surprised by sudden death, but be ever watching when thou shalt call, that so with the Spouse we may enter into eternal glory: Through Jesus Christ our Lord. *Amen.*

FIFTEEN MEDITATIONS

On the Passion of our Saviour Jesus Christ.

1. O GOOD and gracious Jesus! who being most high in the glory of the Father, and equal to his divine Essence, vouchsafedst, through thy infinite charity, to be made man, to be born in a stable, to be laid in a manger, to be circum-

cised, and fly into Egypt; afterwards to be baptized, to be tempted, to fast, to watch, to teach the ignorant, and heal the diseased; in thy whole life to suffer continual afflictions and persecutions; and at length voluntarily to suffer death on the cross, and all this for me, and such wretches as I.

2. O GOOD and gracious Jesus! thou having eaten the Paschal Lamb, with thy dearly beloved Disciples, didst arise from supper, and gird thyself with a towel; and pour water into a basin, and kneeledst on thy knees, and humbly washedst the feet of thy Disciples, and wipedst them with thy own hands.

3. O GOOD and gracious Jesus! who, when the time of thy death approached, didst bequeath a most excellent legacy to thy children, leaving us thy most sacred body to be our meat, and thy most precious blood to be our drink. No wit can teach, nor understanding penetrate the bottomless depth of this thy charity.

4. O GOOD and gracious Lord! thou entering into the garden of *Olivet*, began to fear and to be heavy, whereupon thou saidst to thy Disciples, *My soul is sorrowful to death;* and then leaving them, kneeledst upon the ground, and falling flat on thy face, prayedst to thy Father, "if it be possi-

ble to let this cup pass from me;" and yet, with perfect submission, wholly resignedst thyself to him, saying, "*Father, not my will but thine be done,*" and at length, through most painful agony, thy afflicted and fainting body sweat drops of blood.

5. O GOOD and gracious Jesus! thou, inflamed with ineffable desire to redeem me, didst go to meet thy enemies, and sufferedst Judas, the traitor, to kiss thee, and thyself to be taken and bound with cords, and, as a malefactor, disgracefully led by the basest of the people, to *Annas*, where, with admirable meekness, thou receivedst a cruel stroke on thy

face, most unjustly given thee by a vile wretch and slave.

6. O GOOD and gracious Jesus! who wast led fast bound, like a notorious malefactor, from *Annas* to the house of *Caiaphas*, the high-priest, where the *Jews* most unjustly accused thee, and, with barbarous insolence, spit upon thy meek and amiable face, buffeting thy cheeks, and blindfolding thy eyes, scornfully mocking and maliciously affronting thee with injuries all that night.

7. O GOOD and gracious Jesus! thou in the morning wast brought to the presence of Pilate, and with a most sweet and humble countenance, cast-

ing thine eyes down, stoodest before him in the Judgment hall; and when thou wast most falsely calumniated by the Jews, and many an insolent rebuke and provocation given thee, thou meekly heldest thy peace, and patiently suffered their unjust proceedings.

8. O GOOD and gracious Jesus! who wast sent from Pilate to Herod, who, out of a vain curiosity, coveting to see some miracle at thy hand, demanded many things of thee, and the Jews continuing still their perverseness against thee, but to all these thy meekness replied not a word; wherefore Herod and all his court despised thee, and putting on

thee a white garment, in scorn and derision, sent thee thus back again to Pilate. O unspeakable humility and obedience! at the will of thy enemies, thou wentest forth and returnedst again, and wast led up and down from place to place, without gainsaying, and suffering them to do whatever they would.

9. O GOOD and gracious Jesus! who in the Judgment hall was stripped naked, and without any compassion, most cruelly scourged. There was thy blessed virginal and tender flesh cut with whips, and torn with stripes, altogether mangled and deformed, so that streams of thy most precious

blood ran down on every side upon the earth.

10. O GOOD and gracious Jesus! after thy sharp and bloody scourging, to put thee to more shame and confusion, as also to increase thy torments, they clothed thee with an old purple garment, and platted a crown of thorns, and pressed it on thy head, till the sharp points pierced thy temples, and thy most precious blood ran down, and covered thy face and neck. They gave thee, in derisein, a reed for thy sceptre, and kneeling down before thee in scorn, saluted thee, saying, *All hail, King of the Jews;* then took they the reed out of thy hand, and with it struck

thy sacred head, and again spit upon thy blessed face.

11. O GOOD and precious Jesus! thou wast brought forth by Pilate to the Jews, to be gazed on, wearing the crown of thorns, and purple garment, Pilate showing thee to the people, saying, *Behold the man;* but they cried out with loud rage and insatiable malice, *Crucify him! Crucify him!*

12. O GOOD and gracious Jesus! who wast delivered up to the will and pleasure of the *Jews*, who immediately led thee to be crucified, laying a heavy cross upon thy sore and bloody shoulders; thus didst thou most humbly bear thy own cross, whose weight pained

thee excessively, and coming to the place all weary and breathless, thou refusedst not to taste wine mingled with gall and myrrh, which was the only relief given thee.

13. O GOOD and gracious Jesus! when thou wast again stripped naked, then were thy wounds, by the pulling off thy clothes, renewed. What bitter pain didst thou suffer, when thou wert, with cruel nails, fastened to the cross, and the joints of thy limbs stretched on a rack! O! with what love and sweetness of charity didst thou offer thy hands and feet, to be bored through, whence, as from a fountain, thy precious blood gushed out!

14. O GOOD and gracious Jesus! thou, hanging on a cross between two thieves, wast assailed by blasphemies, and after so long continuance of thy tortures, thou prayedst to the Father to forgive them, and even when their fury was at the highest, didst thou exercise the greatest bounty, promising Paradise to the repenting thief, and bequeathing thy dearly beloved Mother, (who, pierced by sorrow, stood by the cross,) to thy beloved disciple John, and, in him, to us all, to be our mother. And after thou hadst suffered, three long hours, intolerable pains and extreme thirst, they gave thee vinegar to drink, which, when thou hadst tasted, bow-

ing down thy venerable head, thou yieldedst up thy spirit.

15. O GOOD and gracious Jesus! O good Shepherd! thou bestowedst thy life for thy sheep, and even after death, still thou wouldst suffer for us, the sacred side of thy dead body being opened with a spear, out of which flowed water and blood. Thus at last ended all thy sufferings, and thy enemies having satisfied their thirst after thy blood, and being gone away, thy disciples came and took thy immaculate body down from the cross, and reposed it upon the knees of thy blessed mother; and after all imaginable expressions of piety, reverence, and love, they wrapped it in

fine linen and laid it in a sepulchre.

The Prayer.

O MILD and innocent Lamb of God! thus heartily thou didst love me, these pains most patiently and lovingly thou sufferedst for me! What shall I render thee? I adore and glorify thee, I praise thee and give thee thanks with all the powers of my soul, Jesus, Son of the living God, King of kings, and Lord of lords! hail, most glorious Redeemer of our souls! whose death quickens and gives life to the world.

O blessed Saviour! have mercy on me, for thy goodness' sake; forgive all my sins, destroy and mortify in me what-

ever displeaseth thee. Make me one according to thy heart, and grant that, to the utmost of my power, I may most diligently imitate thy holy life. O blessed Father of Heaven! behold, I offer thee the most holy incarnation, life, and passion, of thy dearly beloved Son, Jesus Christ, in full satisfaction for all our sins, and perfect amendment of our lives. Grant, most merciful Father! through the merits of thy only begotten Son, to the living, mercy and grace, and to the souls departed, rest and life everlasting. *Amen.*

The Office

OF THE

BLESSED VIRGIN MARY.

At Matins.

V. Now let my lips sing and display,
R. The blessed Virgin's praise this day,
V. O Lady, to my help intend:
R. Me strongly from my foes defend.
Glory be to the Father, &c.

The Hymn.

Hail, Lady of the world,
Of Heaven bright Queen!
Hail, Virgin of virgins,
Star early seen!

Hail full of all grace,
  Clear light divine;
Lady, to succor us,
  With speed incline.
God, from eternity,
  Before all other,
Of the world thee ordain'd
  To be the Mother.
By which he created
  The heavens, sea, land:
His fair spouse he chose,
  Free from sin's band.

V. God hath elected and pre-elected her.

R. He hath made her dwell in his tabernacle.

Let us pray.

O holy Mary! Mother of our Lord Jesus Christ, queen of heaven, and lady of the world, who neither forsakest nor de-

spisest any, behold me mercifully with the eye of pity, and obtain for me, of thy beloved Son, pardon for all my sins: that I, who with devout affection do now celebrate thy holy conception, may hereafter enjoy the reward of eternal bliss; through the grace and mercy of our Lord Jesus Christ, whom thou, a virgin, didst bring forth: who, with the Father and the Holy Ghost, livest and reignest one God in perfect Trinity, for ever and ever. *Amen.*

V. O Lord! hear my prayer.

R. And let my cry come unto thee.

V. Let us bless our Lord.

R. Thanks be to God.

V. And may the souls of

the faithful departed, through the mercy of God, rest in peace.

R. Amen.

At Prime.

V. O Lady! to my help intend.

R. Me strongly from my foes defend.

V. Glory be to the Father, &c.

The Hymn.

Hail, Virgin most prudent,
House for God placed,
With the sevenfold pillar
And table graced.
Saved from contagion
Of the frail earth:
In the womb of thy parent
Saint before birth.

Mother of the living,
  Gate of Saints' merits,
The new star of Jacob,
  Queen of pure Spirits.
To Zabulon fearful:
  Armies' array;
Be thou of Christians
  Refuge and stay.

V. He hath created her in his holy Spirit.
R. And hath poured her out over all his works.

Let us pray.

O holy Mary! Mother of our Lord, &c., *as before.*
V. O Lord! hear my prayer.
R. And let my cry come unto thee.
V. Let us bless our Lord.
R. Thanks be to God.

V. And may the souls of the faithful departed, through the mercy of God, rest in peace.

R. Amen.

At Third.

V. O Lady! to my help intend.

R. Me strongly from my foes defend.

V. Glory be to the Father, &c.

The Hymn.

Hail, ark of the covenant,
  King Solomon's throne,
Bright rainbow of heaven,
  The bush of vision.
The fleece of Gideon,
  The flowering rod;
Sweet honey of Samson,
  Closet of God.

'Twas meet Son so noble
Should save from stain,
(Wherewith Eve's children
Spotted remain,)
The maid whom for mother
He had elected,
That she might be never
With sin infected.

V. I dwell in the highest;
R. And my throne is the pillar of the clouds.

Let us pray.

O holy Mary! Mother of our Lord, &c., *as before.*

V. O Lord! hear my prayer.
R. And let my cry come unto thee.
V. Let us bless our Lord.
R. Thanks be to God.
V. And may the souls of

the faithful departed, through the mercy of God, rest in peace.

R. Amen.

At Sixth.

V. O Lady! to my help intend.

R. Me strongly from my foes defend.

V. Glory be to the Father, &c.

The Hymn.

Hail, Mother and Virgin:
Of the Trinity
Temple; joy of Angels,
Seal of purity.
Comfort of mourners,
Garden of pleasure;
Palm-tree of patience,
Chastity's measure.

Thou land sacerdotal,
Art blessed wholly,
From sin original
Exempted solely.
The city of the highest,
Gate of the East;
Virgin's gem, in thee
All graces rest.

V. As the lily among thorns;
R. So my beloved among the daughters of Adam.

Let us pray.

O holy Mary! Mother of our Lord, &c., *as before.*

V. O Lord! hear my prayer.
R. And let my cry come unto thee.
V. Let us bless our Lord;
R. Thanks be to God.
V. And may the souls of the faithful departed, through

the mercy of God, rest in peace.

R. Amen.

At Ninth.

V. O Lady! to my help intend.

R. Me strongly from my foes defend.

V. Glory be to the Father, &c.

The Hymn.

Hail, city of refuge,
  King David's tower
Fenced with bulwark,
  And armor's power,
In thy conception
  Charity did flame,
The fierce dragon's pride
  Was brought to shame.
Judith invincible,
  Woman of arms,

Fair Abisaig, Virgin,
  True David warms,
Son of fair Rachael
  Did Egypt store;
Mary of the world
  The Saviour bore.

V. Thou art all fair, O my beloved!

R. And original spot was never in thee.

Let us pray.

O holy Mary, &c., *as before.*

V. O Lord! hear my prayer;

R. And let my cry come unto thee.

V. Let us bless our Lord;

R. Thanks be to God.

V. And may the souls of the faithful departed, through

the mercy of God, rest in peace.

R. Amen.

At Even-Song.

V. O Lady! to my help intend.

R. Me strongly from my foes defend.

V. Glory be to the Father, &c.

The Hymn.

Hail, dial, in which
  Turns retrograde
The sun ten degrees;
  The Word is flesh made.
That man from hell pit
  To heaven might rise,
Th' immense above angels
  In stable lies.

This Son did on Mary
  Betimes appear
Made her conception
  A morning clear.
Fair lily among thorns,
  That serpent frights,
Clear moon that in dark
  The wanderer lights.

V. In heaven I made a never-failing light rise,
R. And I covered all the world as a mist.

Let us pray.

O holy Mary, &c., *as before.*
V. O Lord! hear my prayer;
R. And let my cry come unto thee.
V. Let us bless our Lord;
R. Thanks be to God.

V. And may the souls of the faithful departed, through the mercy of God, rest in peace.

R. Amen.

At Complin.

V. Let thy Son, Jesus Christ, O Lady! pacified by thy prayers, convert us;

R. And turn his anger from us.

V. O Lady! to my help intend,

R. Me strongly from my foes defend.

V. Glory be to the Father, &c.

The Hymn.

Hail, flourishing Virgin,
  Chastity's renown;
Queen of clemency,
  Whom stars do crown.
Thou pure above Angels
  Dost Son behold,
Sitt'st at his right hand,
  Attired in gold.
Mother of grace, hope
  To the dismay'd:
Bright star of the sea,
  In shipwreck, aid.
Grant Heaven-gate open,
  That by thee blest,
We thy Son may see
  In blissful rest.

V. Thy name, Mary! is oil poured out.

R. Thy servants have exceedingly loved thee.

Let us pray.

O holy Mary! Mother of our Lord Jesus Christ, queen of heaven, and lady of the world, who neither forsakest nor despisest any, behold me mercifully with an eye of pity, and obtain for me of thy beloved Son, pardon of all my sins; that I, who, with devout affection, do now celebrate thy holy conception, may hereafter enjoy the reward of eternal bliss; through the grace and mercy of our Lord Jesus Christ, whom thou, a Virgin, didst bring forth; who, with the Father and the Holy Ghost, liveth, &c.

V. O Lord! hear my prayer;

R. And let my cry come unto thee.

V. Let us bless our Lord;

R. Thanks be to God.

V. And may the souls of the faithful departed, through the mercy of God, rest in peace.

R. Amen.

The Commendation.

To thee, Virgin pious,
We humbly present
These hours canonical
With pure intent.
Guide pilgrims, until
With Christ we meet:
In our agony aid us,
O Virgin sweet. *Amen.*

This Anthem following, with the Prayer of the Immaculate Conception of the blessed Virgin, is approved of by Pope Paul V., who hath granted a hundred days of indulgence to all faithful Christians, that shall devoutly recite the same.

Anthem.

This is the branch, in which was neither knot of original, nor bark of actual sin found.

V. In thy conception, O Virgin! thou wast immaculate.

R. Pray unto the Father for us, whose Son thou didst bring forth.

Let us pray.

O God! who by the immaculate conception of the

blessed Virgin, didst prepare a fit habitation for thy Son, we beseech thee, that, as by the foreseen death of her same Son, thou didst preserve her pure from all spot, so likewise grant, that we, by her intercession made free from sin, may attain unto thee; through our Lord Jesus Christ, thy Son, who, with thee and the Holy Ghost, liveth and reigneth, one God, world without end. *Amen.*

A Prayer to be daily said by those who carry about them an Agnus Dei.

O MY Lord Jesus Christ, the true Lamb that takest away the sins of the world! by thy mercy, which is infinite, pardon my iniquities; and by thy

sacred passion preserve me this day from all sin and evil. I carry about me this holy *Agnus Dei* in thy honor, as a preservative against my own weakness, and as an incentive to the practice of meekness, humility, and innocence, which thou hast taught. I offer myself up to thee as an entire oblation, and in memory of that sacrifice of love, thou offeredst for me on the Cross, and in satisfaction for my sins. Accept, O my God, the oblation I make, and may it be agreeable to thee in the odor of sweetness. *Amen.*

VESPERS.

Next to the offering of the Eucharistical Sacrifice, which is the most sublime and the most essential act of divine worship, the singing of the praises of God and of the Lamb is unquestionably the noblest employment of a Christian. He who sings to God with a proper sense of devotion, associates himself to the choirs of angels, and shares upon earth in the sweetest occupation of the blessed inhabitants of heaven. It cannot be doubted, but that the most proper time for this holy exercise, is when the faithful meet together in church;

and especially when the Lamb that was slain on the cross, for the redemption of the world, continues on our altars to offer himself for us to his heavenly Father. It is then every faithful soul should unite with him in the immortal praises he gives to his Father, and sing in accord with the heavenly citizens, the praises of the Lamb himself: *Worthy is the Lamb that was slain to receive power and divinity, and wisdom and strength, and honor, and glory, and benediction.* Rev. v. 12.

The Vespers;

OR EVENING SONG FOR SUNDAYS.

Our Father, &c.

V. Deus in adjutorium meum intende.

R. Domine, ad adjuvandum me festina.

V. Gloria Patri, et Filio, et Spiritui Sancto.

R. Sicut erat in principio, et nunc, et semper, et in sæcula sæculorum. *Amen. Alleluia. Or,* Laus tibi, Domine, Rex æternæ gloriæ.

Psalm cix.

Dixit Dominus Domino meo: * sede a dextris meis;

The Vespers;

OR EVENING SONG FOR SUNDAYS.

Hail, Mary, &c.

V. INCLINE unto my aid, O God!

R. O Lord! make haste to help me.

V. Glory be to the Father, and to the Son, and to the Holy Ghost.

R. As it was in the beginning, is now, and ever shall be, world without end. *Amen. Alleluia. Or*, Praise be to thee, O Lord! King of eternal glory.

Psalm cix.

THE Lord said unto my Lord, Sit thou on my right hand;

Donec ponam inimicos tuos: scabellum pedum tuorum.

Virgam virtutis tuæ emitet Dominus ex Sion: * dominare in medio inimicorum tuorum.

Tecum principium in die virtutis tuæ in splendoribus sanctorum; * ex utero ante luciferum genui te.

Juravit Dominus, et non pœnitebit eum: * tu es Sacerdos in æternum, secundum ordinem Melchisedech.

Dominus a dextris tuis: * confregit in die iræ suæ reges.

Judicabit in nationibus: implebit ruinas: * conquassabit capita in terra multorum.

Until I make thy enemies the footstool of thy feet.

The Lord will send forth the sceptre of thy power out of Sion: Be thou the ruler in the midst of thy enemies.

With thee is the principality in the day of thy strength, in the brightness of holy things: From the womb before the day-star I begot thee.

The Lord has sworn; and it shall not repent him; thou art a priest for ever, according to the order of Melchisedech.

The Lord at thy right hand, hath broken kings in the day of his wrath.

He shall judge among nations; he shall fill ruins: he shall crush the heads in the land of many.

De torrente in via bibet; * propterea exaltabit caput.

Gloria Patri, &c.

Psalm cx.

CONFITEBOR tibi, Domine, in toto corde meo; * in consilio justorum et congregatione.

Magna opera Domini; * exquisita in omnes voluntates ejus;

Confessio et magnificentia opus ejus; * et justitia ejus manet in sæculum sæculi.

Memoriam fecit mirabilium suorum misericors et miserator Dominus; * escam dedit timentibus se.

He shall drink of the torrent in the way; therefore he shall lift up his head.

Glory be to the Father, &c.

Psalm cx.

I WILL praise thee, O Lord! with my whole heart; in the counsel of the just, and in the congregation.

The works of the Lord are great; sought out according to all his wills.

His work is worthy of praise and magnificence: and his justice remaineth for ever and ever.

He hath made a remembrance of his wonderful works, a merciful and compassionate Lord. He hath given food to them that fear him.

Memor erit in sæculum testamenti sui; * virtutem operum suorum annuntiabit populo suo.

Ut det illis hæreditatem gentium; * opera manuum ejus veritas et judicium.

Fidelia omnia mandata ejus; confirmata in sæculum sæculi; * facta in veritate et equitate.

Redemptionem misit populo suo: * mandavit in æternum testamentum suum.

Sanctum et terribile nomen ejus: * initium sapientiæ timor Domini.

Intellectus bonus omnibus facientibus eum; * laudatio ejus manet in sæculum sæculi.

Gloria Patri, &c.

He will be mindful for ever of his covenant; he will show forth to his people the power of his works.

That he may give them the inheritance of the Gentiles; the works of his hands are verity and judgment.

Faithful are all his commandments, confirmed for ever and ever, made in truth and equity.

He hath sent redemption to his people; he hath commanded his covenant for ever.

Holy and terrible is his name. The fear of the Lord is the beginning of wisdom.

A good understanding to all that do it: his praise remaineth for ever and ever.

Glory, &c.

Psalm cxi.

BEATUS vir qui timet Dominum, * in mandatis ejus volet nimis.

Potens in terra erit semen ejus; * generatio rectorum benedicetur.

Gloria et divitiæ in domo ejus; * et justitia ejus manet in sæculum sæculi.

Exortum est in tenebris lumen rectis; * misericors, et miserator, et justus.

Jucundus homo qui miseretur et commodat, disponet sermones suos in judicio; * quia in æternum non commovebitur.

In memoria æterna erit jus-

Psalm cxi.

BLESSED is the man that feareth the Lord, he shall delight exceedingly in his commandments.

His seed shall be mighty upon earth; the generation of the righteous shall be blessed.

Glory and riches in his house; and his justice abideth for ever and ever.

A light is risen in darkness to the righteous; he is merciful, and compassionate, and just.

That man is acceptable that showeth mercy, and lendeth; he shall dispose his words in judgment; because he shall not be moved for ever.

The just shall be in eternal

tus; * ab auditione malo non timebit.

Paratum cor ejus sperare in Domino; confirmatum est cor ejus; * non commovebitur donec despiciat inimicos suos.

Dispersit; dedit pauperibus: justitia ejus manet in sæculum sæculi: * cornu ejus exaltabitur in gloria.

Peccator videbit, et irascetur: dentibus suis fremet tabescet; * desiderium peccatorum peribit.

Gloria Patri, &c.

Psalm cxii.

LAUDATE, pueri! Dominum; * laudate nomen Domini.

memory; he shall not fear from the evil hearing.

His heart is ready to hope in the Lord; his heart is strengthened; he shall not be moved, till he overtake his enemies.

He has distributed; he has given to the poor: his justice remaineth for ever and ever: his horn shall he exalted in glory.

The sinner shall see, and shall be angry; he shall gnash with his teeth, and pine away; the desire of sinners shall perish.

Glory, &c.

Psalm cxii.

PRAISE ye the Lord, O children! praise ye the name of the Lord.

Sit nomen Domini benedictum, * ex hoc, nunc, ut usque in sæculum.

A solis ortu usque ad occasum * laudabile nomen Domini.

Eccelsus super omnes gentes Dominus; * et super cœlos gloria ejus.

Quis sicut Dominus Deus noster, qui in altis habitat, * et humilia respicit in cœlo et in terra?

Suscitans a terra inopem, * et de stercore erigens pauperem.

Ut collocet eum cum principibus, * cum principibus populi sui.

Qui habitare facit sterilem in domo, * matrem filiorum lætantem.

Let the name of the Lord be blessed, from henceforth, now, and for ever.

From the rising of the sun, to the going down of the same, the name of the Lord is worthy of praise.

The Lord is high above all nations; and his glory above the heavens.

Who is the Lord our God, who dwelleth on high, and beholdeth the low things in heaven and earth?

Raising up the needy from the earth, and lifting up the poor from the dung.

To place him with princes, with the princes of his people.

Who maketh the barren woman to dwell in a house, a joyful mother of children.

Gloria Patri, &c.

Psalm cxiii.

In exitu Israel de Ægypto, * domus Jacob de populo barbaro:

Facta est Judæa sanctificatio ejus, * Israel potestas ejus.

Mare vidit, et fugit; * Jordanis conversus est retrorsum.

Montes exultaverunt ut arietes: * et colles sicut agni ovium.

Quid est tibi, mare, quod fugisti? * et tu, Jordanis, quia conversus est retrorsum?

Montes exultastis sicut arietes, * et colles sicut agni ovium?

A facie Domini mota est ter-

Glory be to the Father, &c.

Psalm cxiii.

When Israel came out of Egypt, the house of Jacob, from among a barbarous people:

Judea was made his sanctuary, Israel his dominion.

The sea saw, and fled away: Jordan was turned backward.

The mountains skipped like rams, and the hills like the lambs of the flock.

What aileth thee, O thou sea! that thou didst flee? and thou, O Jordan! that thou turnedst backward?

Ye mountains! that ye skipped like rams? and, ye little hills! like the lambs of the flock?

The earth was moved at the

ra—* a facie Dei Jacob:

Qui convertit petram in stagna aquarum, * et rupem in fontes aquarum.

Non nobis, Domine, non nobis; * sed nomini tuo da gloriam.

Super misericordia tua, et veritate tua; * ne quando dicant gentes; ubi est Deus eorum?

Deus autem noster in cœlo; * omnia, quæcumque voluit, fecit.

Simulachra gentium argentum, et aurum, * opera manuum hominum.

Os habent, et non loquentur; * oculos habent, et non videbunt.

Aures habent, et non audi-

presence of the Lord—at the presence of the God of Jacob:

Who turned the rock into pools of waters, and the stony hills into fountains of waters.

Not to us, O Lord! not to us; but to thy name give glory.

For thy mercy and for thy truth, lest at any time the Gentiles say, where is their God?

But our God is in heaven; he hath done all things whatsoever he would.

The idols of the Gentiles are silver and gold, the works of the hands of men.

They have mouths, and speak not; they have eyes, and see not.

They have ears, and hear

ent; * nares habent, et non odorabunt.

Manus habent, et non palpabunt; pedes habent, et non ambulabunt; * non clamabunt in gutture suo.

Similes illis fiant, qui faciunt ea, * et omnes qui confidunt in eis.

Domus Israel speravit in Domino; * adjutor eorum et protector eorum est.

Domus Aaron speravit in Domino; * adjutor eorum et protector eorum est.

Qui timent Dominum, speraverunt in Domino; * adjutor eorum et protector eorum est.

Dominus memor fuit nostri; * et benedixit nobis.

Benedixit domui Israel; *

not; they have noses, and smell not.

They have hands, and feel not; they have feet, and shall not walk; neither shall they cry out through their throats.

Let those that make them, become like to them, and all such as put their trust in them.

The house of Israel hath hoped in the Lord; he is their helper and their protector.

The house of Aaron hath hoped in the Lord; he is their helper and their protector.

They that fear the Lord, have hoped in the Lord; he is their helper and their protector.

The Lord hath been mindful of us, and hath blessed us;

He hath blessed the house

benedixit domui Aaron.

Benedixit omnibus qui timent Dominum; * pusillis cum majoribus.

Adjiciat Dominus super vos —* super vos et super filios vestros.

Benedicti vos a Domino, * que fecit cœlum et terram.

Cœlum cœli Domino; * terram autem, dedit filiis hominum.

Non mortui laudabunt te, Domine; * neque omnes qui descendunt in infernum.

Sed nos qui vivimus benedicimus Domino, * ex hoc, nunc, et usque in sæculum.

Gloria Patri, &c.

of Israel; he hath blessed the house of Aaron.

He hath blessed all that fear the Lord; both little and great.

May the Lord add blessings upon you; upon you and upon your children.

You are blessed of the Lord, who made heaven and earth.

The heaven of heaven to the Lord; but the earth he hath given to the children of men.

The dead shall not praise thee, O Lord! nor all they that go down to hell.

But we that live, do bless the Lord, from this time, now and for ever.

Glory, &c.

The following Psalm is to be sung on sundry Festivals, *in place of the foregoing.*

Psalm cxvi.

LAUDATE Dominum, omnes gentes; * laudate eum, omnes populi.

Quoniam confirmata est super nos misericordia ejus; * et veritas Domini manet in æternum.

Gloria Patri, &c.

Capitulum, 2 Cor. i.

BENEDICTUS Deus et Pater Domini nostri Jesu Christi, Pater misericordiarum, et Deus totius consolationis, qui consolatur nos in omni tribulatione nostra.

R. Deo gratias.

Psalm cxvi.

O! PRAISE the Lord, all ye nations; praise him, all ye people.

For his mercy is confirmed upon us; and the truth of the Lord remaineth for ever.

Glory, &c.

Little Chap. 2 Cor. i.

BLESSED be God and the Father of our Lord Jesus Christ, the Father of mercies, and the God of all comfort, who comforts us in all our tribulations.

R. Thanks be to God.

THE HYMN.

Lucis Creator optime,
Lucem dierum proferens,

Primordiis lucis novæ,

Mundi parans originem;
Qui mane junctum vesperi,

Diem vocari præcipis;

Illabitur tetrum chaos,

Audi preces cum fletibus,

Ne mens gravata crimine,

Vitæ sit exul munere;

Dum nil perenne cogitat,

THE HYMN.

O GREAT Creator of the light!
Who from the darksome womb
of night,
Brought'st forth new light at
nature's birth,
To shine upon the face of earth;
Who by the morn and evening
ray,
Hast measured time, and called
it day;
Vouchsafe to hear our prayers
and tears,
Whilst sable night involves the
spheres,
Lest our frail mind with sin
defiled,
From gift of life should be
exiled,
Whilst on no heavenly thing
she thinks,

Seseque culpis illegat.

Cœleste pulset ostium ;

Vitale tollat præmium ;

Vitemus omne noxium ;

Purgemus omne pessimum.

Præsta, Pater piissime,

Patrique compar unice,
Cum Spiritu Paraclito,

Regnans per omne sæculum.
Amen.

V. Dirigatur, Domine! oratio mea,

R. Sicut incensum in conspectu tuo

But twines herself in Satan's links.
O! may she soar to heaven above,
The happy seat of life and love;
Meantime all sinful actions shun,
And purge the foul ones, she hath done.
This prayer, most gracious Father, hear,
Thy equal Son incline his ear;
Who with the Holy Ghost and thee,
Doth live and reign eternally. *Amen.*

V. May my prayer, O Lord! be directed,
R. As incense in thy sight.

The Magnificat, *or the Canticle of the B. Virgin.* St. Luke i.

MAGNIFICAT * anima mea Dominum:

Et exultavit spiritus meus * in Deo Salutari meo.

Quia respexit humilitatem ancillæ suæ, * ecce enim ex hoc, beatam me dicent omnes generationes.

Quia fecit mihi magna qui potens est, * et sanctum nomen ejus.

Et misericordia ejus a progenie in progenies, * timentibus eum.

Fecit potentiam in brachio suo, * dispersit superbos mente cordis sui.

The Magnificat, *or the Canticle of the B. Virgin.* St. Luke i.

My soul doth magnify the Lord:

And my spirit hath rejoiced in God, my Saviour.

Because he hath regarded the humility of his handmaid: for behold! from henceforth all generations shall call me blessed.

Because he that is mighty hath done great things to me; and holy is his name.

And his mercy is from generation to generations, to them that fear him.

He hath showed power in his arm; he hath scattered the proud in the conceit of their heart.

Deposuit, potentes de sede; * et exaltavit humiles.

Esurientes implevit bonis; * et divites dimisit inanes.

Suscepit Israel puerum suum; * recordatus misericordiæ suæ.

Sicut locutus est ad patres nostros — * Abraham et semini ejus in sæcula.

Gloria Patri, &c.

He hath deposed the mighty from their seat; and hath exalted the humble.

The hungry he hath filled with good things; and the rich he hath sent empty away.

He hath received Israel his child; being mindful of his mercy.

As he spoke unto our fathers; to Abraham and his seed for ever.

Glory, &c.

The prayer is the collect of the day; which is different every Sunday. *You may say this that follows:*

Let us pray.

Look down, we beseech thee, O Lord! upon this thy family, for which our Lord Jesus Christ did not hesitate to be delivered into the hands of sinners, and to undergo the torment of the cross. Who liveth and reigneth with thee, in the unity of the Holy Ghost, God, world without end. *Amen.*

A Commemoration of the Blessed Virgin Mary.

ANTHEM

O HOLY Mary! succor the miserable, help the faint-hearted, comfort the afflicted; pray for the people; intercede for the clergy; make supplication for the devout female sex: let all experience thy help, who celebrate thy holy commemoration.

V. Pray for us, O holy Mother of God!

R. That we may be made worthy of the promises of Christ.

Let us pray.

GRANT, we beseech thee, O Lord God! that we, thy servants, may enjoy perpetual health of mind and body; and that by the glorious intercession of blessed Mary, ever Virgin, we may be delivered from present sorrows, and come to eternal joys, through our Lord Jesus Christ.

A Commemoration of the Holy Apostles, Peter and Paul.

ANTHEM.

THE apostle Peter, and Paul, the doctor of the Gentiles, were they that taught us thy law, O Lord!

V. Thou shalt establish them rulers over the whole earth.

R. They shall be mindful of thy name, O Lord!

Let us Pray.

O God! whose right hand raised up St. Peter walking on the waters, that he might not be drowned; and delivered his fellow apostle Paul, from the depth of the sea, when he was thrice shipwrecked; mercifully hear us, and grant that by the merits of them both, we may obtain the glory of eternity.

For Peace.

ANTHEM.

GIVE peace, O Lord! in our days: For there is no other to fight for us but thou, our God.

V. Let peace be made in thy strength;

R. And plenty in thy towers.

Let us pray.

O GOD! from whom proceedeth holy desires, right counsels, and just works: Give to us, thy servants, that peace which the world cannot give; that our hearts may be addicted to thy commandments; and the fear of enemies being taken away, the times may

be quiet by thy protection. Through our Lord Jesus, &c. *Amen.*

V. The Lord be with you.

R. And with thy spirit.

V. Let us bless the Lord.

R. Thanks be to God.

V. May the souls of the faithful, through the mercy of God, rest in peace.

R. *Amen.* Our Father, &c.

When Complin *is not said immediately after* Vespers, *after the verse* Fidelium animæ, &c., May the souls, &c., and Our Father, &c., *is said:*

V. Dominus det nobis suam pacem,

R. Et vitam æternam. *Amen.*

Then is said one of the following Anthems *according to the time.*

The Anthem *from the first* Sunday *of* Advent *to the* Purification, *inclusively.*

ALMA Redemptoris mater, quæ pervia cœli,
Porta maes, et stella maris, succurre cadenti,
Surgere qui curat populo; tu quæ genuisti,
Natura mirante, tuum sanctum genitorem,
Virgo prius ac posterius; Gabrielis ab ore,
Sumens illud Ave, peccatorum miserere.

V. Our Lord grant us his peace,

R. And life everlasting. *Amen.*

Then is said one of the following Anthems *according to the time.*

The Anthem *from the first* Sunday *of* Advent *to the* Purification, *inclusively.*

MOTHER of Jesus, Heaven's open gate,
Star of the sea, support the fallen state
Of mortals; thou whose womb thy Maker bore,
And yet, strange thing, a virgin as before;
Who didst from Gabriel's hail, this news receive,
Repenting sinners by thy prayers relieve.

In Advent.

V. Angelus Domini nuntiavit Mariæ,

R. Et concepit de Spiritu Sancto.

Oremus

GRATIAM tuam, quæsumus, Domine, mentibus nostris infunde; ut qui, angelo nuntiate, Christi Filii tui incarnationem cognovimus, per passionem ejus et crucem, ad resurrectionis gloriam perducamur. Per eundem Christum Dominum nostrum.

R. Amen.

After Advent.

V. Post partum virgo inviolata per mansisti.

In Advent.

V. The angel of the Lord declared his message to Mary,

R. And she conceived by the Holy Ghost.

Let us pray.

POUR thy grace into our souls, O Lord! we beseech thee; that we, who, by the angel's message, came to the knowledge of the incarnation of Christ thy Son, may, by his cross and passion, be brought to the glory of resurrection. Through the same Christ our Lord.

R. Amen.

After Advent.

V. After childbirth, thou didst remain an inviolate virgin.

R. Dei genitrix, intercede pro nobis.

Oremus.

Deus, qui salutis æternæ, beatæ, Mariæ virginitate fœcunda, humano generi præmia præstitisti; tribue, quæsumus, ut ipsam pro nobis intercedere sentiamus, per quam meruimus Auctorem vitæ suscipere. Dominum nostrum Jesum Christum, filium tuum.

R. Amen.

From the Purification *till* Easter.

Ave, Regina cœlorum!

Ave, Domina angelorum!

R. Mother of God! make intercession for us.

Let us pray.

O God! who, by the fruitful virginity of the blessed Virgin Mary, hast given to mankind the rewards of eternal salvation; grant, we beseech thee, that we may be sensible of the benefits of her intercession, by whom we have received the Author of life, our Lord Jesus Christ, thy Son.

R. Amen.

From the Purification *till* Easter.

Hail, Mary, queen of heavenly spheres!
Hail, whom the angelic host reveres!

Salve, radix! salve, porta!

Ex qua mundo lux est orta.

Gaude, virgo gloriosa!

Super omnes speciosa!
Vale, o valde decora!

Et pro nobis Christum exora.

V. Dignare me laudare, te, virgo sacrata!
R. Da mihi virtutem contra hostes tuos.

Oremus.

CONCEDE, misericors Deus! fragilitati nostræ præsidium; ut qui sanctæ Dei genitricis memoriam agimus, intercessionis ejus auxilio, a nostris ini-

Hail, fruitful root! hail, sacred gate!
Whence the world's light derives its date.
O glorious maid, with beauty bless'd!
May joys eternal fill thy breast;
Thus crown'd with beauty and with joy,
Thy prayers with Christ for us employ.

V. Vouchsafe, O sacred Virgin! to accept my praises.

R. Give me power against thy enemies.

Let us pray.

GRANT us, O merciful God! strength against all our weakness; that we, who celebrate the memory of the holy mother of God, may, by the help

quitatibus resurgamus. Per eundem Christum Domiuum nostrum.

R. Amen.

From Easter *to* Trinity Eve.

REGINA cœli! lætare, Alleluia;

Quia quem neruisti portare, Alleluia.

Resurrexit, sicut dixit, Alluia!

Ora pro nobis Deum, Alleluia.

V. Gaude et lætare, Virgo Maria! Alleluia.

R. Quia surrexit Dominus vere, Alleluia.

Oremus.

DEUS! qui per resurrectionem Filiii tui Domini nostri

of her intercession, rise again from our iniquities. Through the same Christ our Lord.

R. Amen.

From Easter *to* Trinity Eve.

O queen of heaven! rejoice, Alleluia;
For he whom thou didst deserve to bear, Alleluia;
Is risen again, as he said, Alleluia!
Pray for us to God, Alleluia.

V. Rejoice and be glad, O Virgin Mary! Alleluia.
R. Because our Lord is truly risen, Alleluia.

Let us pray.

O God! who, by the resurrection of thy Son, our Lord

Jesu Christi, mundum lætificare dignatus es, præsta quæsumus, ut per ejus genitricem virginem Mariam, perpetuæ capiamus gaudia vitæ. Per eundem Christum Dominum nostrum.

R. Amen.

From Trinity Sunday *to* Advent.

Salve, Regina, mater misericordiæ! vita, dulcedo, et spes nostra, salve!

Ad te clamamas, exules filii Evæ. Ad te suspiramus, gementes et flentes, in hac lacrymarum valle.

Eia ergo advocata nostra! illos tuos misericordes oculos ad nos converte.

Et Jesum; benedictum fruc-

Jesus Christ, hast been pleased to fill the world with joy; grant, we beseech thee, that by the Virgin Mary, his Mother, we may receive the joys of eternal life. Through the same Christ our Lord.

R. Amen.

From Trinity Sunday *to* Advent.

Hail, O queen, O Mother of mercy! hail, our life, our comfort, and our hope!

We, the banished children of Eve, cry out unto thee. To thee, we send up our sighs, groaning and weeping, in this vale of tears.

Come, then, our advocate! and look upon us with those thy pitying eyes.

And after this our banish-

tum ventris tui, nobis post hoc exilium ostende;

O clemens! O pia! O dulcis Virgo Maria!

V. Ora pro nobis, Sancta Dei Genitrix!

R. Ut digni efficiamur promissionibus Christi.

Oremus.

OMNIPOTENS sempiterne Deus! qui gloriosæ Virginis Matris Mariæ corpus et animam, ut dignum Filii tui habitaculum effici mereretur, Spiritu Sancto cooperante, præparasti; da, ut cujus commemoratione lætamur, ejus pia intercessione ab instantibus malis, et morte perpetua liberemur. Per eundum Christum Dominum nostrum.

R. Amen.

V. Divinum auxilium maneat semper nobiscum.

R. Amen.

ment, show us Jesus, the blessed fruit of thy womb;

O merciful! O pious! O sweet Virgin Mary!

V. Pray for us, O holy mother of God!

R. That we may be made worthy of the promises of Christ.

Let us pray.

ALMIGHTY and eternal God! who, by the co-operation of the Holy Ghost, didst prepare the body and soul of the glorious Virgin Mother, Mary, that she might become a worthy habitation for thy Son; grant that, as with joy we celebrate her memory, so, by her pious intercession, we may be delivered from present evils, and eternal death. Through the same Christ our Lord.

R. Amen.

V. May the divine assistance always remain with us.

R. Amen.

THE BENEDICTION OF THE BLESSED SACRAMENT.

What we call the Benediction, *is a devotion practised by the Church, in order to give adoration, praise, and blessing, or* Benediction, *to God; for his infinite goodness and love, testified to us in the institution of the blessed sacrament, and to receive, at the same time, the* Benediction *or* Blessing *of our Lord, there present.*

When the blessed sacrament is taken out of the tabernacle, and set up to be seen by the people, the choir sings, O salutaris hostia, &c., i. e., O saving

victim! which openest the gates of heaven; lo! the wars of our enemies press upon us: do thou give us strength and aid. To the great Lord, who is three in one, be everlasting glory. O! may he grant us life without end, in our heavenly country.

After this, is usually sung some psalm, or pious metre, according to the order of superiors, or discretion of the officiant, or exigence of the times. Then follows the hymn of the blessed sacrament, Pange, lingua, *or at least the latter part of it,* Tantum ergo.

THE HYMN: PANGE, LINGUA.

PANGE, lingua! gloriosi,
Corporis mysterium,
Sanguinisque pretiosi,
Quem in mundi pretium.
Fructis ventris generosi,
Rex effudit gentium.
Nobis datus, nobis natus,
Ex intacta virgine.
Et in mundo conversatus,
Sparso verbi, semine;

THE HYMN: PANGE, LINGUA.

SING, O my tongue! adore and praise,
The depth of God's mysterious ways:
How Christ, the world's great king, bestow'd
His flesh conceal'd in human food,
And left mankind the blood that paid
The ransom for the souls he made.
Given from above, and born for man,
From virgin's womb his life began:
He lived on earth, and preach'd to sow
The seeds of heavenly truth below;

Sui moras incolatus,

Miro clausit ordine.

In supremæ nocte cænæ,

Recumbens cum fratribus,

Observata lege plene,

Cibis in legalibus,

Cibum turbæ duodenæ,

Se dat suis manibus.

Verbum caro, panem verum:

Verbum carnem efficit:

Fitque sanguis Christi merum,

Then seal'd his mission from above,
With strange effects of power and love.
'Twas on that evening when the last
And most mysterious supper past;
When Christ with his disciples sat,
To close the law with legal meat;
Then to the twelve himself bestow'd,
With his own hands to be their food.
The Word's made flesh for love of man;
His word turns bread to flesh again,
And wine to blood, unseen by sense,

Et si sensus deficit;
Ad firmandum cor sincerum

Sola fides sufficit.

Tantum ergo Sacramentum
Veneremur, cernui:

Et antiquum documentum

Novo cedat ritui,
Præstet fides supplementum,

Sensuum defectui.
Genitori, Genitoque,

Laus et jubilatio,
Salus, honor, virtus, quoque

Sit et benedictio;

Procedenti ab utroque

By virtue of omnipotence.
And here the faithful rest secure,
Whilst God can vouch, and faith insure.
To this mysterious table now
Our knees, our hearts, and sense, we bow.
Let ancient rites resign their place
To nobler elements of grace,
And faith for all defects supply,
While sense is lost in mystery.
To God the Father, born of none,
To Christ, his co-eternal Son,
And Holy Ghost, whose equal rays
From both proceed, one equal praise;
One honor, jubilee, and fame,

Compar sit laudatio. Amen.

P. Panem de cœlo præstitisti eis, Alleluia;

R. Omne delectamentum in se habentem. Alleluia.

V. Ora pro nobis, sancti Dei genitrix!

R. Ut digni efficiamur promissionibus Christi.

For ever bless his glorious name. Amen.

V. Thou hast given them bread from heaven, Alleluia.

R. Replenished with all sweetness and delight. Alleluia.

V. Pray for us, O holy Mother of God!

R. That we may be made worthy of the promises of Christ.

Let us pray.

O God! who hast left us, in this wonderful sacrament, a perpetual memorial of thy passion: Grant us, we beseech thee, so to reverence the sacred mysteries of thy body and blood, that we may continually find in our souls the fruit of

thy redemption, who livest and reignest, &c.

Defend, we beseech thee, O Lord! by the intercession of blessed Mary, ever virgin, this thy family from all adversity: and being prostrate before thee, with our whole hearts, protect us in thy mercy from the snares of our enemies; through Jesus Christ our Lord.

When the priest gives the benediction with the blessed sacrament, bow down, and profoundly adore your Saviour there present. Give him thanks for all his mercies; offer your whole self to him, to be his for ever; and earnestly beg his blessing upon you and yours, and upon his whole Church. Or you may say thus:

Adore te devote, &c.

I DEVOUTLY adore thee, O hidden Deity!
Which liest concealed indeed under these forms;
To thee my whole heart subjects itself,
Because it finds itself quite lost in contemplating thee.
The sight, the feeling, and the taste, are here deceived,
But the hearing alone may be safely believed;
I believe whatever the Son of God has spoke:
Nothing can be more true than the word of truth.
Upon the cross the Divinity alone was concealed;
But here the humanity also lies hid.

Yet I believe and confess both one and the other,
And make the same petition as did the penitent thief.
I don't here see the wounds, as Thomas did: yet I confess thee to be my God!
O! grant that I may ever believe in thee more and more,
And evermore put my trust in thee, and love thee.
O blessed memorial of the death of our Lord!
O living bread! giving life to man,
Grant that my soul may ever live on thee:
Grant that I may ever relish thy sweetness.
O pious pelican! Jesus our Lord!

Cleanse me, an unclean sinner,
with thy blood;
One drop of which is sufficient
to save
The whole world from all its guilt.
O Jesus! whom I now see
under a veil,
O! when will that hour come,
which I so much long for!
When the veil being removed,
I shall see thy face,
And be happy for ever in the
contemplation of thy glory. *Amen.*

The following are sometimes sung at the Benediction of the blessed Sacrament.

Chorus.—Adoremus in æternum,
Sanctissimum Sacramentum,
Solo.—Laudate Dominum.

The same, in English.

Prostrate in trembling awe, let's all adore
This Holy Sacrament for evermore.

HYMN.

O saving victim pledge of love!
Who open'st the heavenly gates above,
By hostile wars we are oppress'd,
Be thou our force, support, and rest.
To God the Father, and the Son,
And Holy Spirit, three in one,
Be endless praise; may he above,
With life immortal, crown our love.

Hymns.

The Nativity of our Lord.

With hearts truly grateful,
Come, all ye faithful,
To Jesus, to Jesus in Bethlehem.
See Christ your Saviour,
Heaven's greatest favor.
Let's hasten to adore him,
Let's hasten to adore him,
Let's hasten to adore him, our
God and King.

God to God equal,
Light of Light eternal;
Carried in virgin's ever spotless womb;
He all preceded,
Begotten, not created.
Let's hasten, &c.

Angels now praise him,
Loud their voices raising;
The heavenly mansions with joy now
ring;
To him who's most holy,
Be honor, praise and glory.
Let's hasten, &c.

To Jesus, this day born,
Grateful homage return;
'Tis he, who all heavenly gifts does bring;
Word incrcated,
To our flesh united.
Let's hasten, &c.

We joyfully singing,
Grateful tributes bringing,
Praise him, and bless him in heavenly hymns.
Angels implore him,
Seraphs fall before him,
Then e'er let us adore him—our God and King.

For Communion.

Air—How cheerful.

O what could my Jesus do more,
Or what greater blessing impart,
O silence, my soul, and ADORE,
And press him still near to thy heart.

'Tis here from my labors I'll rest,
Since he makes my poor heart his abode;
To him all my cares I'll address,
And speak to the heart of my God.

For life and for death Thou art mine,
My Saviour, I'm seal'd with Thy blood;
Till eternity on me doth shine,
I'll feed on the flesh of my God.

In Jesus triumphant I live—
In Jesus exultingly die—
The terrors of death calmly brave,
In His bosom breathe out my last sigh.

Holy Mary! Mother mild.

Air—Happy Land.

Holy Mary! Mother mild!
Hear! O hear a feeble child,
Who on life's tempestuous sea
Is cast alone: O succor me!

Waves of sorrow o'er me roll!
Storms of passion shake my soul!
Dangers press on every side!
Star of Ocean, be my guide.

Brightest in the courts above!
Joy of angels! Queen of love!
Comfort of the sorrowing! hear!
And grief and tears will disappear.

Throned in majesty and might,
In the realms of fadeless light,
Maiden Mother! list our prayer,
Prove to us thy loving care.

Mother of our Saviour God,
Guide us in the path He trod,
Till to thy children it be given,
To bless, with thee, his name in
heaven.

Sound the loud Timbrel.

Known Air.

Sound the loud timbrel o'er Egypt's dark sea!
Jehovah has triumph'd, his people are free!
Sing, for the pride of the tyrant is broken,
His chariots, his horsemen, all splendid and brave!
How vain was their boasting, the Lord hath but spoken,
And chariots and horsemen are sunk in the wave!

Praise to the Conqueror, praise to the Lord,
His word was our arrow, his breath was our sword!
Who shall return to tell Egypt the story,
Of those she sent forth in the hour of her pride?
For the Lord hath looked out from his pillar of glory,
And all her brave thousands are dash'd in the tide.
Sound the loud timbrel o'er Egypt's dark sea,
Jehovah has triumph'd, his people are free!

Hymn for Lent, &c

Music by Handel—arranged by Thornton.

Saviour, when in dust to Thee
Low we bow th' adoring knee,
When repentant to the skies,
Scarce we lift our streaming eyes,
Oh! by all the pains and wo,
Suffered once for man below,
Bending from thy throne on high,
Hear our solemn Litany!
Hear our solemn Litany!

By Thy birth and early years,
By Thy human griefs and fears,
By Thy fasting and distress,
In the lonely wilderness,
By Thy victory in the hour
Of the subtle tempter's power,
Jesus! look with pitying eye,
Hear our solemn Litany!
Hear our solemn Litany!

By Thine hour of dark despair,
By Thine agony of prayer,
By the purple robe of scorn,
By Thy wounds, Thy crown of thorn,
By Thy cross, Thy pangs, and cries,
By Thy perfect sacrifice,
Jesus! look with pitying eye,
Hear our solemn Litany!
Hear our solemn Litany!

By Thy deep expiring groan,
By Thy seal'd sepulchral stone,
By Thy triumph o'er the grave,
By Thy power from death to save;
Mighty God! ascended Lord!
To Thy throne in heaven restored,
Prince and Saviour, hear our cry,
Hear our solemn Litany!
Hear our solemn Litany!

Hymn to the Blessed Virgin.

Fading, still fading, the last beam is shining,
Ave Maria! day is declining:
Safety and innocence fly with the light,
Temptation and danger walk forth in the night:
From the fall of the shade, till the matin shall chime,
Shield us from danger and save us from crime.
Ave Maria! Audi nos.

Ave Maria! oh hear when we call;
Mother of Him, who is Saviour of all!
Feeble and fearing, we trust in thy might,
In doubting and darkness, thy love be our light:
Let us sleep on thy breast while the night taper burns,
And wake in thine arms when the morning returns,
Ave Maria! Audi nos.

Daily Devotions;

OR, THE MOST

PROFITABLE MANNER

OF

HEARING MASS.

VERY NECESSARY FOR ALL

ROMAN CATHOLICS,

FOR THE BETTER UNDERSTANDING THEREOF.

This do in remembrance of me.
LUKE xxii.

THE PRIEST GOES TO THE ALTAR.

The Prayer.

LORD Jesus Christ, Son of the living God, who, when thy passion drew near, wouldst for me, wretched sinner, fear and grow sad; grant that I may ever direct all my sorrows unto thee, that art the God of my heart; and thou, O Lord, in union of thy passion and sorrow, condescend to assist me to bear them with patience, that, by the merits of thy sufferings, they may be saving to me. *Amen.*

THE PRIEST BEGINS MASS.

The Prayer.

LORD Jesus Christ, Son of the living God, who, being in prayer, wouldst be comforted by an angel; grant me, by the virtue of thy prayer, that when I pray, thy holy angel may assist and comfort me. *Amen.*

JESUS FALLS ON HIS FACE TO THE EARTH.

—oo—

AT THE CONFITEOR.

The Prayer.

LORD Jesus Christ, who, praying in the garden, unto thy heavenly Father, being in an agony, didst miraculously sweat blood from all thy members; grant that, by remembrance of thy bitter passion, I may shed tears of sincere repentance, now in thy presence. *Amen.*

JESUS IS BETRAYED WITH A KISS.

—oo—

THE PRIEST KISSES THE ALTAR.

The Prayer.

LORD Jesus Christ, who suffer-edst Judas to betray thee with a kiss; grant that I may never betray thee in my neighbor or myself; nor ever return evil to my enemies, but the good offices of charity. *Amen.*

THE PRIEST GOES TO THE CORNER OF THE EPISTLE.

The Prayer.

LORD Jesus Christ, who wouldst be bound by the hands of wicked men; loosen, I beseech thee, the chains of my sins; and so tie me with the bands of charity, and the cords of thy commandments, that I may neither in thought, word, nor deed, offend thee hereafter. *Amen.*

—oo—

AT THE INTROIT.

The Prayer.

LORD Jesus Christ, who wouldst be brought bound to Annas, as a malefactor, by an armed band of wicked persons; give me grace, that by no malignant spirit, or bad men, I be ever drawn to sin, but by thy good Spirit led to the fulfilling of thy divine will. *Amen.*

AT THE KYRIE ELEISON.

The Prayer.

LORD Jesus Christ, who suffered-dst thyself to be thrice denied by the prince of thy apostles, in the house of Caiaphas; preserve me, I beseech thee, from ill company, that I may suffer all worldly losses, and even death itself, rather than deny thee once. *Amen.*

WITH A LOOK OF JESUS, PETER IS CONVERTED.

AT THE DOMINUS VOBISCUM.

The Prayer.

LORD Jesus Christ, who, mercifully looking back on Peter, caused him bitterly to weep for his offences; look on me, I beseech thee, with the eye of thy mercy, that I may with tears fully bewail my sins in thy presence, and neither in word or deed ever offend thee, my Lord and my God. *Amen.*

—oo—

AT THE EPISTLE.

The Prayer.

LORD Jesus Christ, who wouldst be brought to Pilate, and before him falsely accused; teach me to avoid the fallacies of the wicked, and profess thy faith truly by good works. *Amen.*

AT MUNDA COR MEUM.

The Prayer.

LORD Jesus Christ, who, before Herod, didst for my sake suffer the same allegations of crimes against thee, without returning the least word to justify thyself; grant that I may patiently bear the injuries of the wicked, and learn from thee, O my divine Master, to be meek and humble of heart. *Amen.*

AT THE GOSPEL.

The Prayer.

LORD Jesus Christ, who wouldst be again sent back by Herod to Pilate, and by that means caused a reconciliation between them; grant me not to fear the designs of my enemies, but to profit in being persecuted by them, and follow thy example. *Amen.*

JESUS IS SPOILED OF HIS GARMENTS.

AT THE UNVEILING OF THE CHALICE.

The Prayer.

LORD Jesus Christ, who wouldst be despoiled of thy garments, and stripped naked, and scourged, for my sake; grant me, by a naked confession of my sins, to put off the *old man* with all his acts, and never to appear naked of virtue in thy sight. *Amen.*

—oo—

AT THE OFFERTORY.

The Prayer.

Lord Jesus Christ, who for me wouldst be bound unto a pillar, and there cruelly whipped; give me grace willingly to bear the rods of thy paternal correction, and never more to scourge thee by my transgressions. *Amen.*

AT THE COVERING OF THE CHALICE.

The Prayer.

LORD Jesus Christ, who for my sake wouldst be so cruelly crowned with thorns, pierce me so thoroughly with the thorns of penance, that I may have a right to be crowned by thee in heaven. *Amen.*

THE PRIEST WASHETH HIS FINGERS.

The Prayer.

LORD Jesus Christ, Son of the living God, who, though pronounced innocent by the President Pilate, didst hear, without opening thy divine lips, the outcries of the Jews to crucify thee; grant that I may live innocently, and that the malice of others may not trouble me. *Amen.*

PILATE SAYS TO THE JEWS,
BEHOLD THE MAN.

AT THE ORATE FRATRES.

The Prayer.

LORD Jesus Christ, who for me wouldst be shown unto the Jews with the ensigns of their mockery on thee; give me grace to fly the ostentation of vain-glory, and to bear mockery and contempt for thy sake. *Amen.*

AT THE PREFACE.

The Prayer.

LORD Jesus Christ, who didst, for my sake, vouchsafe to receive the sentence of death, even the death of the cross; make me, for thy love, not to fear the sentence of the most cruel death that the perverted judgments of men can pronounce against me, nor ever perversely to judge others. *Amen.*

AT THE MEMENTO FOR THE LIVING.

The Prayer.

LORD Jesus Christ, who for me didst bear on thy own shoulders thy cross; make me ardently to embrace the cross of mortification, and, for the love of thee, to bear it daily after thee. *Amen.*

VERONICA OFFERS JESUS A TOWEL.

—oo—

THE PRIEST HOLDS HIS HANDS OVER THE CHALICE.

The Prayer.

LORD Jesus Christ, who, in that miserable journey wherein thou travelledst to thy torture, didst so lovingly admonish the women that wept over thee, to mourn for themselves; give me grace to shed tears of repentance, that with them I may wash off my sins, and become acceptable to thee. *Amen.*

THE PRIEST SIGNS THE OBLATION.

The Prayer.

LORD Jesus Christ, who wouldst for my sake be nailed on the cross, and to the same didst fasten the handwriting of sin and death that was against me; transfix, I beseech thee, my body with thy holy fear, that, firmly adhering to thy precepts, I may for ever be fastened with thee to thy cross. *Amen.*

THE ELEVATION OF THE HOST.

The Prayer.

LORD Jesus Christ, who wouldst be raised on the cross, and in that manner exalted from the earth, for my sake; raise me, I beseech thee, from all earthly affections, that my soul may always live in heaven. *Amen.*

—oo—

AT THE ELEVATION OF THE CHALICE.

The Prayer.

LORD Jesus Christ, who, from thy saving wounds, madest the fountain of thy grace flow to us; grant that so often as lewd desires or sinister affections impugn me, I may presently recur to thy wounds, and from them draw my remedy. *Amen.*

AT THE MEMENTO FOR THE DEAD.

The Prayer.

LORD Jesus Christ, who, hanging on the cross, didst implore thy Father for all mankind, even thy crucifiers; give me, I beseech thee, the grace for humility and patience, that, according to thy word and example, I may love my enemies, and do good to those that hate me. *Amen.*

AT NOBIS QUOQUE PECCATORIBUS.

The Prayer.

LORD Jesus Christ, who didst so mercifully promise heaven to the thief that humbly acknowledged his injustice; behold me, I beseech thee, with the same eyes of mercy, that, now confessing my crimes, I may obtain pardon, and in the end of my life be strengthened with hope to be with thee in heaven. *Amen.*

AT THE PATER NOSTER.

The Prayer.

LORD Jesus Christ, who (among the other words spoken by thee on the cross) wouldst recommend thy mother to thy beloved disciple, and him again to her; I commend unto thee myself and all I have, with a firm faith and confidence in thy protection; beseeching thee, by their intercessions, to preserve me amidst the troubles and dangers of this life. *Amen.*

AT THE BREAKING OF THE HOST.

The Prayer.

LORD Jesus Christ, who, for my sake dying on the cross, didst commend thy soul unto thy Father; grant that in this life, I may spiritually die with thee, and in the hour of my death commend my soul unto thee, who livest and reignest God, world without end. *Amen.*

THE SOUL OF JESUS DESCENDS INTO HELL.

—oo—

THE PRIEST PUTS PART OF THE HOST INTO THE CHALICE.

The Prayer.

LORD Jesus Christ, who, after thy glorious victory over the power of the Devil, didst descend into Limbo, and tookest thence the souls of the Fathers, till then detained there; extend, I beseech thee, the virtue of thy most precious blood and passion to the faithful in Purgatory, that they may come to thy eternal joys. *Amen.*

AT THE AGNUS DEI.

The Prayer.

LORD Jesus Christ, at whose patience in torments, and blessed death, many beating their breasts, lamented their offences; by thy bitter passion and death, give me grace with my whole heart to grieve for my sins, and never offend thee more. *Amen.*

AT THE COMMUNION.

The Prayer.

Lord Jesus Christ, who wouldst for my sake be buried in a new monument; give me, O Lord my God, a new heart, that, dying in thee, I may happily participate in the glory of thy resurrection. *Amen.*

—oo—

AT THE ABLUTION.

The Prayer.

LORD Jesus Christ, who for me, miserable sinner, now dead, wouldst by Joseph and Nicodemus be embalmed with spices, and wrapped in white linen; grant me worthily to receive from thy holy altar thy true and living body in the Eucharist, and for ever conserve it in a clean heart and body. *Amen.*

AFTER COMMUNION.

The Prayer.

Lord Jesus Christ, who didst, through thy shut and sealed sepulchre, rise triumphant from the dead; grant me grace to rise from the bondage of sin, to walk in newness of life, that when thou, who art my Judge, shalt appear, I may also appear with thee in glory. *Amen.*

JESUS APPEARS TO HIS DISCIPLES.

AT DOMINUS VOBISCUM.

The Prayer.

LORD Jesus Christ, who, after thy resurrection, didst manifest thyself to thy beloved mother and disciples, to their great joy and consolation; mercifully grant me the grace, that, after this mortal life, I may with them rejoice in thy heavenly kingdom, enjoying thy presence for ever. *Amen.*

AT THE LAST COLLECT.

The Prayer.

LORD Jesus Christ, who didst vouchsafe, after thy resurrection, to converse forty days with thy disciples, and instruct them in all the mysteries of faith; teach me, I beseech thee, to live according to thy doctrine, and never to swerve in the least from thy will. *Amen.*

AT THE LAST DOMINUS VOBISCUM.

The Prayer.

LORD Jesus Christ, who, after the term of forty days, didst ascend glorious into heaven, in the sight of thy disciples; grant that my heart may, for thy love, loathe all earthly things; attend only unto eternal; and pant, hunger, and thirst after thee. *Amen.*

—oo—

AT THE GOSPEL OF ST. JOHN.

The Prayer.

LORD Jesus Christ, who didst send the Holy Ghost upon thy disciples, when they did continue praying; cleanse, I beseech thee, my heart from all sin, that the same Holy Ghost may always dwell in it by his manifold gifts, and my soul be everlastingly comforted. *Amen.*